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MIND MYSTERIES.

PHENOMENA

...OF...

"SPIRITISM," "CHRISTIAN SCIENCE," AND "FAITH-HEALING."

GOSPEL HEALING

...FROM...

A BIBLE STANDPOINT COMPLETELY VINDICATED.

BY ELD. J. S. FLORY.

MOUNT MORRIS, ILL.:
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To the

German Baptist Brethren Church,

Choice of my Youth,

Home of my Life,

This Volume is Prayerfully Dedicated

by the Author.

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PREFACE.

God in the beginning said: "Let there be light, and there was light." Out of chaos he brought harmony; darkness fled as on the retreating wings of omnipotent force, and eternal glory dawned upon the outcome of creative genius.

Confusion confounded, chaos beyond imagination, and darkness that can be felt, pervades the domain of the human world of thought on the line of divine healing, so called. The time has come for more light and a more intelligent process of reasoning on the subject. For this reason this small volume has been written.

It is amazing how much superstition yet lingers in the world, what a conglomeration of ideas is thrown together, claiming recognition as the truth. Each school or party are ultra in their views and free to condemn others. Each, or at least most of them, in addition to their pet theories on healing, link on a system of religious belief, not at all in line with Bible truth. Not only are the illiterate or those of impulsive natures deceived, but many of the seemingly wise and considerate, are carried away in this increasing maze of modern ideas. Inroads have been made into our own beloved Fraternity, and the alluring falsities of designing men and women have so far confused the mind of some, that they have denied the faith.

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The conflict between spurious doctrines and the true, is upon us and must be met. The old enemy of souls is ever alert to leave no stone unturned, that will add to his persistent efforts to overthrow the church of Christ and faith thereof "once delivered to the saints." God's spirit of truth still moves upon the "waters," and by its aid we desire to so clear away the rubbish and driftwood, that each trusting believer may come fully and consciously in touch with the Divine presence; that the virtue thereof, essential to the needs of body and soul, may be felt and enjoyed.

The work before us is one of great magnitude, as there are mountains of opposition in the way; superstition and prejudice cling so tenaciously to the human mind that it is hard to demolish, yet, by faith, mountains may be cast into the sea. Our venture is "In His name," and, like a David of old, our trust is in the tried armor of heaven, our weapon the "Sword of the Spirit." By the aid of Divine law, which always carries with it Divine Light, we may be enabled to discern more fully the light of Divine Revelation, and the comforting influence of Divine understanding. Nothing can give liberty and freedom from superstition, and cultivated or inherited prejudices, but the truth, which to know will make us free indeed. (John 8: 32.)

In order to come up to the subject of bodily healing, as set forth in the New Testament, it is necessary to treat other subjects first, all of which are more or less classed under the head of mind phenomena or psy-

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chology, which treats of the spiritual powers of man. If our only object were to treat the subject of Gospel healing, so as to impress the mind of our readers with its true import, our course would be different. Our purpose is, first, to show the fallacy of those theories that are so harmful to the spiritual interests of humanity, and then set up for consideration the true system.

Without doubt, we shall provoke criticism, but there is one thing we ask of our readers, and that is, do not, with undue haste, condemn *what you do not understand*. While we give due consideration to established laws and scientific deductions, we, by no means, wish thereby to wrest, from the high position they occupy, the marvelous wonders of the Bible and bring them to a low plane of human reason, or within the scope of the natural man, unaided by spiritual light. Our purpose is to bring them within the scope, "through a glass darkly," of the vision of human intelligence, upon an *exalted* plane, bordering on the supernatural, or, perchance, entering the vestibule of that sphere itself, for, is it not a fact, that much of that, we call the supernatural, comes within the bounds of human understanding and possibilities of man, when we get in line with Divine reason and Divine Law? Then we can comprehend the powers, processes and workings of the same.

Just in proportion as we become understandingly acquainted with things called supernatural, does superstition lose hold of the mind, and we are prepared to become acquainted with the science of the Divine

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realm, and become "workers with God," at least to that extent in which we are imbued with divine essence in common with Him. If, in the "human form divine," there is existent a prototype of God, who said, Let us make man in our own image and after our likeness, it is time we scout the idea that man is a groveling worm of the dust, incapable of divine honors or divine exaltation to where he may sit and do homage to his Creator. It is our privilege that even in this life we may pass through a state of transition, from an earth-worm to the chrysalis state, and from the chrysalis state mount up as on golden wings to a sphere of intelligence, attainable in the azure skies of the second heaven, preparatory for the third heaven of heavens.

Our conclusions, and exposition of seemingly mysterious things, and our revelations of human possibilities, are by no means hastily drawn. For over forty years have we been investigating along these lines. From our earliest recollection we had a mind to know the why and wherefore of things. "*What is it*" was ever uppermost in thought, and the monitor to whom we owe allegiance.

Scientists, during the last quarter of a century, have brought out some marvelous discoveries in regard to mind force, and to the reader acquainted with those recent discoveries it may seem as though we had copied from them. To such we say, Those new truths which scientists claim to have but recently discovered,—truths that are in line with our course of reason-

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ing, are not, in many respects, new to us, as our previous publications and manuscript notes go to prove.

The one thing necessary to formulate in the investigation of truths along certain lines of law is a theory or hypothesis by which we can bring out clear proofs and establish facts beyond a doubt. Only by *results* can many theories be demonstrated as correct. Newton's theories would long since have been demolished were it not that they have been proved correct in the main by results. What the theory of gravitation has done for astronomy, and what the atomic theory has done for chemistry, the theory of *suggestion* has done in the investigations of faith-healing and mind phenomena in general. We present the various phases of mind phenomena, in order to establish, beyond doubt, the correctness of the hypothesis of suggestion. With this key in hand, with readiness the whole catalogue of mysteries, hallucinations, superstitions, religious manias and such like idiocrasies of the mind are dispelled or shown in their true light. Suggestion is the leading factor in the realm of mind force, and the light that illumines the whole sphere of religious wisdom, when controlled by the good, and the black cloud of despair, when driven before the tempest of evil.

A theory that endangers the craft by which Demetrius is making money or is liable to cause the great goddess Diana to be despised, doubtless will provoke unfavorable criticism. Be that as it may, we ask our readers to "prove all things and hold fast to the good."

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We have endeavored to express our thoughts plainly, that whosoever readeth may understand. We lay no claim to proficiency in literary diction. If true, a homely way of expression will not harm it.

J. S. F.

Los Angeles, Cal., Sept. 1, 1897.

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CHAPTER I.

INTRODUCTION.

Millions in the Oriental world bow under the fascinating influences of idol worship, and look upon jugglery and deceptive conjurations as the outcome of supernatural powers. That the chains of superstition and ignorance might be broken asunder, and idols cast in the dust, no little amount of sympathy has gone out to the benighted heathen lands, to say nothing of millions of wealth expended for their good.

It is passing strange, that customs and beliefs, held sacred by them in reverential awe, so far as the term "reverence" applies to their deities, are held in common by thousands, yea millions, of the inhabitants of the Western world, where Gospel light sheds its halo of heavenly illumination. Sad the reflection, however, that many hearts and homes are under the shadow of evil surmisings and downright superstition.

Let us venture to make a comparison of some things common to idol worshipers in heathen lands and the inhabitants of Christian lands.

From the writings of Eld. D. L. Miller, who has traveled much in foreign lands, we extract some interesting data. He being a close observer of things, and endowed with a purpose of earnest devotion for the

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Truth, we may place strong reliance on what he says. He writes, "India is the home of the juggler. The Hindus,—both young and old,—appear to take the greatest delight in their performances, and they are easily led to believe that they possess supernatural power. . . . Even intelligent men and women have said, 'Surely, these men are more than human.' The Spiritualists . . . have long made the claim that the jugglers of India have the assistance of departed spirits in the performance of their tricks. So exceedingly clever are they, that some of the missionaries have been deceived, and their published descriptions have, in some instances, strengthened the belief held by Spiritualists."

Because of the claims made by the Spiritualists and Theosophists, Bro. Miller was led to make a thorough investigation of the matter of jugglery and conjuring, and his verdict, conclusively and emphatically, is, that there is nothing supernatural about it, but the results of long-practiced slight-of-hand, and conjurations of a deceptive nature. His testimony is: "They claim ability that they do not possess, and are either deceivers or self-deceived."

In regard to the healing of the sick he writes from the City of Benares, India, thus: "The Someshwar Ghat, or stairway, dedicated to the God of the Moon, is of especial interest to us, because here every kind of disease that the human body is heir to, is supposed to be healed. There are special shrines and bathing places for special diseases, such as fevers, dysentery,

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cholera, small-pox, swollen hands and feet, and scores of other ills, but at the bathing-place of the 'Lord of the Moon,' the bather believes he may be healed of all diseases. Like the Grotto of Lourdes, in France, it is crowded with the sick and afflicted all the day long. They come to be healed, strong in their belief in the efficacy of the waters. Many receive the help they come for, but the masses go away unbenefited. . . . As already intimated, some receive help. As at Lourdes,—and we say it with all due respect, as at many of the so-called faith-healing establishments, at home and abroad,—some, under strong mental excitement, produced by their surroundings and their religious beliefs, are benefited, and this is to be accounted for by the well-known powerful influence of the mind upon the body. This is wrongly attributed to supernatural power. We believe in Bible faith-healing,—the healing that comes in answer to prayer, when the will is wholly and unreservedly given up to God, and when God's own prescribed means are used,—but we raise our voice in earnest protest against the frauds, perpetrated upon the ignorant, by the Brahmans at Benares, the priests at Lourdes and the so-called Christian Scientists at home. They are not of God, and obey not the Gospel of Christ."

Thus it is seen that the benighted heathens, the Roman Catholics and professed Christians of various kinds of beliefs, do identically the same thing. The evil consequences, growing out of the practice, when done under the name of some peculiar anti-gospel

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faith, is a spiritual deception. In this volume we explain the phenomena and show what it is, and how accomplished.

As regards the doctrine, taught by the Theosophists, it is passing strange they should want to borrow from the Brahman records and practice what is taught in the *Vedas*, their sacred Bible, or what is learned from the Sanscrit traditions. A certain eminent author on Hindu idol worship says, "Their records are a mass of obscenity, cut in stone, such as one could hardly imagine depravity itself capable of inventing. Yet this is part and parcel of the religion of Brahma, that religion, upon the excellency of which some Sanscrit professors expatiate!"

Theosophists have some good doctrines, but all the good in the entire school is in reality the essence of Christian principles, and just to the extent that Christ's doctrines are incorporated into any system of morals or religion, does it become a power for good, and a force to elevate mankind upon a higher plane of life.

There is an irrepressible conflict between every phase of false doctrine and Bible truth.

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CHAPTER II.

WHAT IS MAN?

This is a question easily asked but difficult to answer. In fact, when all has been said that can be, in reference to his make-up, there still is much belonging to the "human form divine" that is beyond the powers of finite comprehension.

As to the life in man, or, for that matter, as to the life that has been infused into every living thing, whether it be man, beast, bird, fishes, insects or vegetation, it is a something beyond human comprehension. While we cannot analyze life-properties, we may understand some of their powers and peculiar workings by the results emanating therefrom. In the field of results, the investigator finds food for thought, and there he may get a deep insight into many of the mysteries that seem so hard to comprehend.

The peculiarities of the human mind is the theme we purpose to dwell upon, more or less, in these pages. It is the leading thread in every subject treated, and for that reason we want to get, at the outset, a right understanding of the parts, parcels and powers of the mind. When God created man in his likeness and image, we must conclude he imparted to him some of his own divine essence, which is indestructible and im-

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perishable. All of God's attributes and source of power being eternal, he could impart to man naught else but eternal essence, power and wisdom, at least to that extent in which man is in his image and likeness. This conclusion is unanswerable.

Though man has, to a certain extent, fallen from grace, yet, in part, he is divine. This divine essence, though but a spark of the Eternal Father, is the great factor that constitutes what the apostle calls the "*inner man.*' Observe, that the meaning of the term *man* is mind—a being able to think. The "inner man," then, is the inner thinking part of the dual man, the "outer man," the outer thinking part of man.* As to the duality of man the theory is self-evident, or, we might say, man is a trinity,—body, soul and spirit (1 Thess. 5: 23). However, when we recognize the fact that the Spirit's office is to energize and elicit action, it may be considered as a qualifying agency of the outer and inner man, therefore, of itself, not an absolute part, hence dual man is a legitimate term, applicable to man when speaking of him as made up of component parts.

In regard to the spirit, we notice when God thought, the "Spirit moved," and the world came forth with all its attendant wonders (Gen. 1: 2). In both, God as the Father, and Christ as the Son, the Spirit is the creative, active, energizing power that attended all their works,

---

* As mind is what we have under consideration, we wish it understood that our deductions imply a corporal outer entity, of which the outer mind is subordinate to, or *vice versa*. Then, also, there is an inner entity to which the inner mind is subordinate, or *vice versa*. Their relative positions, one to the other, and operating influences, will be considered as we proceed.

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and, unitedly with the Spirit, they constitute the one eternal God,—Jehovah. God the Father was in the Son while in his humanity. The Son was an independent being, but actuated by the Father's influence, in accord with the will of the Father, and able to perform the work given him to do, because of the presence of the Spirit. In his very words were the life force necessary to a fulfillment of his mission.

Clothed in humanity there is existent divine essence, and it is called the "inner man," or, as we shall term it, for convenience, and that we may the more readily be understood, the *inner mind*. The "outer man," which we shall call the *outer mind*, has more particularly reference to the intellectual faculties that are subordinate to the human or corporal man.

Scientists call the one, that has to do with the physical or Pauline outer man, the "objective mind," and the other, Pauline "inner man," the "subjective mind;" but, as above stated, we shall call them inner and outer minds. To define their distinguishing features and powers, in detail, or by exact lines of demarkation would be a difficult task, but in succeeding chapters such evidences will be presented to show some of the wonderful powers and possibilities of the dual man, and, coming in range with the human understanding, doubtless will cause amazement in the minds of many. Indeed, may we not say man is "wonderfully made," and "marvelous in our eyes" are the works of the Lord?

The sphere of the outer mind seems to be somewhat circumscribed by the wants of the five senses, and

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pertains especially to the necessities of our lives in temporal matters. As a guide to this end it is endowed with the quality of reasoning. It looks at matters about itself, reasons on the line of cause and effect, and therefore fills an important part in life. The inner mind is of a nature that, at times, and under certain conditions, will act or perceive by a kind of intuition, independent of the physical senses or outer mind. In fact it can do more, and seems to be untrammeled in its functionary privileges when the outer mind is dormant or in a state of abeyance, as will be shown further on. It seems to be a distinct entity, having in its domain independent powers and practices. That it can act, as from an organization of its own, has been many times clearly demonstrated.

Instinct in animals, and intuition in man, by the powers of the inner mind, are somewhat similar. To the inner mind, however, there is a wide range of possibilities, other than those emanating from intuition. The outer mind largely has an influence over the inner, when both minds, or the whole man, are in a normal condition. The inner mind does not seem to have reasoning powers of its own, but is largely governed by suggestions to it through the outer mind. Necessarily those suggestions need not be incidental and instantaneous with the operations of the inner mind, for it is a well-established fact that the inner mind *can not forget.* On it is stamped every thought and act of the man, as on a stereotype plate.

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To the inner mind memory is absolute. The outer may forget or fail to remember, but not so with the inner. Every thought and every "idle word" goes to judgment. The inner mind, when in an abnormal state, by the suspension of the outer mind, may bring out long-forgotten events and present them anew to receptive minds, that, too, are in an abnormal condition. Only when the two minds are in a normal condition, is the person rational in every respect. Lunacy or insanity is a condition where the balance of the two minds is lost, and, just in proportion as either is out of balance, the morbid or abnormal hallucination takes significance.

It may to some, be a query why God so ordered things, that the inner mind, the spiritual realm of divine attestations, where soul-life, moral sensibilities and the affections, so largely sit enthroned, where the regenerative powers of God are to take root, or, as in the first man, the vitality of soul-growth was placed, is subservient to a lower grade of dictation or influence—that of the outer mind,—the governing power of the corporal man. The answer we give, is, because God intended man should be a *free agent.* Otherwise, man would have been but an integral part of Deity, controlled by him as a part of himself, leaving no ground for man to stand upon to glorify his Maker. But as a creation of Divinity, inswathed in flesh, God designed man should be a free agent, under the power and dominion of *influence,*—the masterpiece of his creative powers.

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That the inner mind is largely, in its workings and development, subservient to the outer mind, cannot be questioned. The outer mind seems to stand at the helm, and, as the pilot turns the rudder this way and that, to it is intrusted the craft, sailing for eternal worlds. To be saved, or to be cast a wreck on the beach, depends on the pilot.

As, what is called conscience, is an attribute of the thinking part of man, it rightly comes in place here to notice it in brief.

There seem to be two general views as to what conscience is. The one that it is an innate principle, of an intuitive nature, wholly subservient to supernatural influences; the other that it is simply a quality of the mind, the outgrowth of culture and education. Like in many questions, we are inclined to the belief,—from a Scriptural standpoint, corroborated by logical deductions, drawn from experience and observations,—that the truth may be found on a conservative middle ground.

That conscience is simply a standard of right, created in the mind by education, is a premise not well taken, for it places it largely on ground occupied by the outer mind, and in that case would become an *agency* of suggestions to the inner mind. Evidently the inner mind has this monitor well established, as one of the distinctive features of its influence on the person, at such times when the mind is the least active.

The most logical sequence is, that conscience is one of the prime factors of the inner mind, and seems

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to crop out when least expected, and at a time when the outer mind, will and judgment, are at variance with its premotions. How, then, can it be the creature of an education, received from the said outer mind? Creatures, as a rule, obey the wishes of the powers to which they are under obligations.

If it is not, in essence, the divine mind in man, it certainly is in close accord with the author of all good, and, when allowed to exert its influence, usually the man is the better for heeding its monitions. As the outer mind may, by sinful influences and a continued exertion, to stifle this innate monitor, harden the heart, so that conscience is deadened or "seared as with a hot iron," it may be said, the influence of the outer mind reaches it, not to educate but to dethrone it from active power.

"The spirit will not always strive with man." Often what is called conscience, may be nothing more than a settled conviction of right, drawn from wrong conclusions, according to the superficial reasoning of the outer mind. Instead of that being conscience, it is, most likely, only opinion, and preconceived at that.

Having thus presented the subject of the mind, we will now proceed to speak of the various phases of mind phenomena.

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CHAPTER III.

MESMERISM AND ANIMAL MAGNETISM.

These two phenomena we class under one head, as they are so closely allied to each other, that it is difficult to point out distinguishing features, if any exist.

For light on this subject we are largely indebted to one Mesmer, a German physician, who wrote over a century ago, and first brought to the notice of the world his discoveries of the marvelous wonders of Mesmerism and Animal Magnetism. Owing to prevailing prejudices, existing among the scientists of that age, and the seeming supernatural powers belonging to the manifestations produced, to say nothing of the superstition in vogue, Mesmer's theories and practices were put under the ban by the leading minds of that time. A bitter rivalry existed and the result was, that, for many years, not much was said or written concerning it.

"Truth crushed to earth will rise again," is a saying we often see fulfilled. Notwithstanding there may have been many erroneous ideas advanced, and pretensions, bordering on sorcery, connected therewith; without question much good was accomplished in the treatment of diseases; and truths, belonging to the

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realm of mind phenomena, were stumbled upon and brought out.

Truth is always worthy of investigation, no matter in what domain it exists, and when we grasp it, it is important that we let wisdom dictate how far we shall apply it to our needs, and when to let it severely alone. Over forty years ago the writer was led to investigate along this line. Electro-Biology was the term then used to designate the science. It, by this time, had been accepted as a phenomena of the mind, but, in effect, having a remarkable influence over the body.

Coming as it does within the domain of the mind of man, its powers and influences, to a greater or lesser extent, are dependent on will power. For convenience, in our examination of the subject, we will use the term "mind" to include the inner and outer mind, or life existent in man, with all attendant functions and entities belonging to the body, soul and spirit. Elsewhere we have remarked, the mind is the repository of divine forces. In electricity we can comprehend the nature and power of the force, yet back of it there are things we cannot fathom. Just so with the mind. We can understand that "out of the heart are the issues of life" and may understand much as to the powers of the human organism, but back of it all, there is an unfathomable universe of divine wisdom, beyond human comprehension. We may, however, explore along the borders and learn much of interest and use, while sojourners on the shores of time.

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The entity of thought, is a real, substantial something, flowing out or onward in wave currents, and in the human organism permeates the entire system over the nerve cords. Instantaneously, by the force of the will, the members of the body obey and act. Oh, the wonderful mechanism of the human body,—a magnetic battery with the forces of divinity influencing the entire person! God's handiwork,—an offspring of the Eternal Jehovah! Outside of man, in the realm of God's universe, there exists order and system, as real as in the Inner court of the human temple. Each individual is but a spark of life, acting in its own realm of existence, yet a unit in the great mass of humanity, that constitutes the one common whole of the living universe. Every spark of life vibrates in harmony with its nature, and is impressed by its environments. God is at the helm. "In him we live, move and have our being," yet unto each is delegated free will, or powers to do or not to do. When we rightly consider the similarity and congeniality of all human minds, and the adaptability of thought-blending, we may get to understand, to some extent, the theory of personal influence, personal magnetism and personal power one over another. Water will mix with water; so it is with all things of a like nature. One mind reaching out to grasp another,—the other in a passive state or responsive mood,—the union is made and the weaker always succumbs to the stronger. When a number of minds are working together in unison, sending out waves of thought, desire and sympathy, and when all efforts are

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directed to the same end in view, the revulsion of thought and feelings is so peculiar, from this mass of power, that ordinary conditions are disturbed and extraordinary take place.

As regards the nature of the energy, called mind force, or will power, there are many theories, none of which need be discussed here, other than to say that, without doubt, as has been clearly proven, it is a subtle, tangible something of most wonderful potency. Like electricity, though it cannot be seen in its normal state, yet it can be felt, with tremendous results, as to its volubility and real existence.

In various ways the mesmeric state may be brought about, by physical touch, or by passes before the vision, looking intently at an object, bright or attractive, concentration of sight, and mind on one thing, or of mind only, with eyes closed; by leading the mind into one channel, and holding it there; by the repetition of words, or a line of reason inducing intense fixedness of mind to some single purpose; or it may be induced by loud talking, singing, and thereby stirring up the emotions to a high tension; anything to allay the powers of the outer mind, that the inner mind may be the dominant theatre of activity or force of life One or more persons working together in *union*, may produce the mesmeric state to selected subjects. It can also be produced by individual effort of a person on himself.

One prominent feature, necessary to success, is *perfect submission*, either by a voluntary statement and

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helpful aid, on the part of the person to be mesmerized, or entire passiveness. A *counter-effort of unwillingness* is fatal to every kind of mind phenomena, and that fact has become the *key-note* by which all are interpreted or found out, where they belong, and from whence they are.

In mesmerism, or animal magnetism, we have seen persons in such a condition that their own mind had become entirely swallowed up, as it were, by the mind of the mesmerizer or operator. To all appearance they are in a sleep or trance—with open eyes,—ever ready to obey the mind or thoughts of the operator. The law of suggestion was the one thing imperative in order to get the subject to be submissive and obedient. Though the operator was many yards distant, by the exercise of his will the subject would do as he would suggest. Whether the suggestions were put in an audible voice, or by the power of silent effort on the part of the operator, the result was the same. By the exertion of the will of the operator, the vision of the subject was brought into a condition that all kinds of deceptive sights appeared, and deceptive sounds were heard. In fact the subject was as but a mass of clay in the hands of the operator, for the time being. More than this, by the effort of the will, life seemed to be under control of the operator; he could will the joints to be stiff, the muscles to become rigid, the body to become apparently as lifeless as a corpse, without feeling, or the perception of a pulse, or heart-beat,—a complete suspension of life's powers,—a state of cata-

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lepsy. By the same will-power the subject instantly could be brought into a normal condition again, without having the recollection of anything performed while in the mesmeric state.

The feats possible to be performed while the mesmeric, or trance, state is on, is not confined alone to living subjects, but the force of will-power can be operative on inanimate objects, as has been proven in many cases. The seeming mysteries of tables, chairs and other inanimate objects dancing about the room, or suspended in mid-air, the ringing of bells, the writing of pencils between slates, and many other seemingly impracticable things, are no longer matters of mystery to those well versed in the powers of the human mind, and the adaptability of the same to become responsive, in all cases where the proper conditions are obtained. Mesmerism and animal magnetism have been, for many years, used as a curative agent in various diseases, and may, if intelligently practiced, be a source of great good. When not understood, it becomes a source of evil, around which cluster some of the most stupendous errors possible for humanity to be involved in.

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CHAPTER IV.

HYPNOTISM.

Hypnotism is but another name for mesmerism and kindred phenomena, but under its head we may treat the subject still further, and touch upon some of the modern ideas in relation to it. It is, as before stated, well known that a certain degree of passiveness or willingness must be exercised before one can be induced to enter into a state of helplessness, whereby the outer mind becomes subservient to the will of another, and that the inner mind, by the power of suggestion, becomes a dominant factor in the life of the person. Now, while the inner mind does not reason or discuss, as to matters suggested, there is a power pervading its functions that stands as a guard, we might say, protecting the best interests of man. That is what we might call pre-suggestion, that is, suggestion going before, or previous to, the latter, or previous to a state of hypnotism, and so completely imbedded in the inner mind that even when in a state of hypnotism no suggestion can dethrone it or overpower it.

This presuggestion is of a character that becomes identified with the conscience and is safe in the keeping of the divine essence of right and good. It is well known that any suggestion to a mesmerized person, that

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comes in conflict with the said person's moral or religious character, causes pain and a severe shock, such as, in many cases, awakes the subject from mesmeric control. This presuggestion to the inner mind of moral and religious principles, can not be broken down very easily. This being true, a great deal of allowance can be made for what we hear of the dangers of hypnotism, and that it is a dangerous thing in the hands of those criminally inclined.

The experience of those best acquainted with the phenomena, tells us that we should look upon the theories, so loosely published to the world, as of a character, to which but little credence should be given. However, there are some things connected with the phenomena that it would be well to consider, and beware of, as we go along.

Like many of the laws, governing the divine make-up of man, when rightly used, they may be a blessing, but when abused, become a curse. The power of personal influence, personal *contact*, and strong will-power, are by no means to be ignored. Did young people know the possibilities of personal influence, and the dangers of a too familiar friendship, for persons of slight acquaintance, there would be a more guarded course in society and the walks of life, than there is, on the part of those who are responsible for good morals in the world.

To parents and teachers this knowledge of presuggestion is invaluable. Stamp the principles of right in the outer mind with such vehemence that it

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will enter the courts of the royal, divine, inner mind and become interwoven with conscience to that degree that all the powers of a hypnotic world can not change it.

Worldly temptations, in a measure, are of a hypnotic nature. Coming in close contact with evil, the domain of judgment and reason is weakened, loses its grip of previous good motives, and, by the law of suggestion, the inner mind becomes weakened, paving the way for the enthroning of the destroyer of souls. No wonder we have the injunction, "Abstain from all *appearance* of evil" (1 Thess. 5: 22).

Here is something for all who have the best interests of humanity uppermost in their minds, to think about! In reforming the world, or counteracting evil influences, remember that, so long as the opposing forces have the lead, and get strong pre-suggestions fastened within, especially of an infidel nature, the better forces, in a general or ordinary way, beat upon the barrier as the waves of the ocean upon the rocks.

Carnality being an inbred rivalry of good, the powers of evil easily get in damaging work. There must come to such minds an influence not only of precept and example, but also earnest personal suggestions through the power of the mind on the part of the reformer himself. Get hold of the *key-note*, struck by the great "*wonderful Counsellor*,"—special prayer for special persons and special objects.

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CHAPTER V.

SOMNAMBULISM.

Somnambulism is something more than simply walking in the sleep. Like many other phases of mind-phenomena, when we get to understand the powers that govern the outer and inner mind of man, much that seems inexplicable comes within range of our understanding, and still there is much beyond the line of finite insight.

It is evident that, to all intents and purposes, a person in a state of somnambulism has some other controlling power than his outer mind, or the intelligence of the corporal man. The outer mind seems to be entirely suspended, the same as in deep sleep, when dreams are absent. Whence, then, the mind-power to control the body? Evidently from the inner functions of mind force, which, in the somnambulist, seem to be of an intuitive nature, or under the control of suggestions through the outer mind, previously while awake, or by suggestions through the sense of the hearing or feeling, while in a state of somnambulistic sleep. Suggestions by another person seem to be received at once, without the semblance of a desire to reason or doubt.

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As one of the leading characteristics of the inner mind is that of preservation of life, and safety of its temple, the body is in less danger, in the same risks, than when under the control of the outer mind's sense of reason or judgment. It is well known that a person in a state of somnambulism can climb and walk where he could not with any degree of safety go in waking hours. Another very important feature to notice is, that the strength to the body, when in a somnambulistic state, comes from some other source than the physical powers of the body. Persons, physically as weak as infants, have been known to get up from beds of sickness and accomplish feats of strength and endurance impossible for them to do when awake.

The writer knows whereof he speaks. He was in his childhood and youth a somnambulist. Once, when reduced by a long sickness to such a state of weakness that he could not walk a step or even sit up in bed, he escaped the vigilance of the nurse and went to a window that was difficult to raise. Without any apparent trouble he raised it, and was in the act of crawling out, when arrested by his father, who had hardly the strength to loosen the boy's hands from his vise-like grasp of the outside sill. When one hand was loosened the other would hold on with the strength of a man, so that it was difficult to get him back to bed. Whence this power? Is it any wonder the powers of the inner man can so completely dethrone the dreaded enemy of disease when unobstructed by the outer mind?

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From *results*, we gather some of the grandest truths, within the domain of the divine entity, of the human soul, and nail them to the masthead of the seaworthy vessel, while on its voyage to discover other worlds of knowledge.

In complete somnambulism the inner agency of the soul seems to assert its dominion of power to protect and strengthen the body—reach out, as it were—to do what the outer or corporal powers are not able to do under the circumstances. In like manner, when the outer mind and intellectual faculties become weakened through disease, and the person passes into a semi-conscious condition,—partially somnambulistic,—called wandering mind, the memory along certain lines shows most remarkable acuteness. The source from which this power comes is other than that of the outer mind or intellectual faculties of the corporal man. As these weaken, or are in abeyance, there comes out a vividness of long ago or past transactions, especially as to what the memory has had to deal with in its search after knowledge. Things read and things of an intellectual character, that the mind had come in contact with, seem to roll out from memory as clear and perfect as the day they first left their stamp there. Long forgotten things come to hand in a remarkable manner. The fogs of a burdened memory seem to pass away, and out comes the glow of a long-neglected intellect, with the brightness of a supernatural luminary.

Numerous are the instances on record, and well authenticated, to prove the verity of such a real phe-

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nomena of the mind. The writer well remembers a time, when but twenty years of age, that evidences the truth of the claim herein set forth. At that time he took great interest in the political issues of the day, and read the speeches of the leaders in politics. While passing through a severe siege of sickness, his mind at times seemed to lose hold on surrounding things, and, while in a kind of semi-conscious state, he could, with the greatest ease, quote from end to end long public speeches he had read. Usually his mind was incapable of recollecting verbatim even short sentences.

Without doubt, there are within the storehouse of the inner mind, faculties of the soul, of most wonderful retentiveness. Many are the accounts we have of persons, who passed through an experience of drowning—though not proving fatal—that in this one thing agree, that past incidents of the life rush to view in a few moments of time, and that, too, while struggling with the elements.

When we get to fully comprehend that "*thoughts are things*," we shall be prepared to understand much that otherwise is vague and puzzling. It has been demonstrated, beyond the possibility of a doubt, that thoughts are made up of something real and tangible, and mind is a force like electricity, that may be so directed as to move inanimate and material substances. This being true, we can grasp the idea of *embodied thought*, and how a multitude of embodied thoughts may constitute the sum total of an embodied spirit; or at least so far as mind and thoughts go to make up

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the immortal man. Just as the many millions of corpuscles, or physical atoms, make up the physical man, and the scores of leagues of nerve cords answer the purpose of the nervous system, so that, at a moment's notice, the whole nervous system may be thrilled with an emotion; so it is in the make-up of the soul with thoughts.

Our thoughts that accompany our acts, being stamped upon the living soul—or if we call the soul life, it is the same—there is no reason why, in an instant, every thought or act of life may not be flashed upon our consciousness at the time of dissolution or death. As it takes healthy surroundings to develop healthy atoms of physical development, so it takes healthy thoughts—good, and God-like—to develop a pure soul with a pure spirit. Paul, after enumerating a catalogue of good things, says, "Think on these things" (Phil. 4: 8).

In succeeding chapters we shall have more to say on the subject of embodied thoughts and the powers accompanying them.

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CHAPTER VI.

TRANCES.

We devote a short chapter to this subject,—not that it is distinct, in all its phenomena, from subjects already treated, but because of its far-reaching tendency to lead the person off on questionable lines, and imbue the ideality of the victim with such a persistency, in an objectionable course, as to almost debar judgment or reason from asserting their rights.

We hear but little of trances under the old dispensation, but in the new there are some striking cases mentioned (Acts 10: 10; 11: 5; 22: 17). It is a condition of mind, in which the outer mind seems to be partially, or completely, in abeyance, and the inner mind is active and susceptible of spiritual light. The consciousness becomes enlarged or vivid, and frequently the eyes seem to see supernatural sights.

Apart from the trances on record in the Scriptures, we should be cautious as to believing in their reality, or that they are of divine origin. The welfare of the subject, and posterity at large, require this course. Without doubt they have their origin in the inner mind, and are the outcome of presuggestion. Therefore all depends upon the status of suggestions received.

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Too often the outer mind, by reason, judgment, or an exercise of the perceptive faculties, in a certain line of thought or faith, is misguided and the result, when the inner mind is in a condition to exercise its liberty, is a trance or vision, or both occur, not as a matter of supernatural or divine instruction, but only what has been suggested will evolve whether it be true or false. From this standpoint, we can see from whence come so many peculiar ideas and doctrines, all claiming the stamp of Divine Revelation.

One peculiar phase of all those trances is, they are in harmony with the views of those so peculiarly favored,—never of an antagonistic nature. Take, for instance, the revelations of Swedenborg, who perambulated, as he says, the regions of heaven and hell. It is very noticeable that the entire picture precisely fitted his ideal of the upper and lower world. So with all modern trance and visionary dreamers,—their revelations are revelations of the inner mind, and the inner mind's phantasms are but the result of the outer, and physical brain, hence the revelations are of no higher source than the skull of humanity.

It is the testimony of all trance subjects, that what they saw, is just as they looked at matters by faith. What trances and visions reveal, are not safe criterions to go by. It is, however, a pleasing thought to know if the truth be accepted and nurtured in the mind and soul, we shall see it in the beautified transfigurations beyond this world. He is not wise that will pin his faith to a trance or vision, whether it be in his own

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experience or that of another. It is a truism that trances, the result of erroneous views, are apparently as real and pleasant as if the result of truth, for the time being, and the visions have the same brilliancy in either case. The trance state can be reached by the one as soon as by the other. The whole matter depends on the intensity of faith at the time suggestions were made to the inner mind,—that and nothing more.

We here subjoin a few remarks in regard to another peculiarity of the mind, adding new evidence to the duality of man.

We refer to the possibility of a person losing entirely his natural or normal mind, and continuing, seemingly, in a rational way to do business. There are cases on record, of undoubted testimony, of persons forgetting their former identity, name, and all pertaining to themselves, wandering away from home, and, for months, engage in business, without ever recalling a single incident of past life, until, seemingly by a sudden transition, they become their former self again. Truly, man is wonderfully made.

In such cases the inner mind may have, and doubtless has, all on record, but it is a vault locked and the key gone, so long as the body lives. The outer mind is dormant, so far as it applies to past records.

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CHAPTER VII.

GHOSTISM.

Belief in ghosts is by no means a rarity. From time immemorial this subject has caused more or less speculation, always learning but never able to come to a settled truth as to their reality or non-reality. Spiritists believe them real visitors from the "other world." That they are visitants from the spirits of the departed has never been proven. The time has come when the preponderance of evidence is largely, if not conclusively, on the side of the statement that they are emanations entirely from living persons, or that the powers of man, while yet in his corporal state, have evolved all there is in them.

Visions and apparitions, in the nature of *similitudes*, are often mentioned in the Bible, and as such we recognize the wonderful powers of the divine essence of Divinity. In this way, as we say of dreams, the Lord manifested his will frequently to the world, especially in the prophetic age. Says he: "I have also spoken by the prophets, and I have multiplied visions and used similitudes by the ministry of the prophets" (Hosea 12: 10).

In those visions and similitudes there came out to mortal view God's thoughts, not in condensed material

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form, but as phototypes of his mind. Being similar to the real, they were called similitudes, and being of sufficient tangibility to be seen by the natural eye, were called visions. Angelic appearances were of like nature, but of a more realistic embodiment, capable of speech. Now, if the divine mind could, and can, evolve such visions and such apparitions of material essence, why should not the "human form divine" have kindred powers? There is no question but it has that power, to a certain extent.

Ghosts are the products of the human mind. As a rule they are emanations from an excited, disordered or impressed mind. The law of suggestion is the power behind the throne, that obeys the edict of what seems supernatural. The imaginative mind catches an idea; it is suggested to the inner mind or creative energy of the soul, the outer mind has become dethroned, so to speak, by fear or disorder of reason, and out of this condition evolves the apparition, the very similitude of the thing suggested. Here is the keynote, and philosopher's stone of wisdom, that is high over all, in the solving of the problems of Spiritualism and all the kindred subjects.

By it we lay bare all the errors of Spiritism and bring the philosophy of clairvoyance, clairaudience, hypnotism, spirit photography, magic, witchcraft, and every other supposed supernatural science, so-called, out into the light of the human understanding. A Herculean task it is to crush with one stroke all those isms, that have cursed the world from Moses' time

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down to the present. Pressing a button will set in motion the machinery covering acres of ground, or set in motion the dynamos at Niagara that give force of great magnitude to the wheels of industry; as well as light for millions. So this law of suggestion sets in motion, untold powers of discernment and human understanding.

While it may be a possibility for one mind to evolve an apparition that another may see also, usually it is not the case. Persons believing in ghosts are, as a rule, the ones seeing them. A disbeliever has become largely fortified against such a power of his mind, by presuggestion, which, to a great extent, antagonizes all other suggestions that might be attempted. Passiveness, however, on his part, may so neutralize all previous antisuggestions that the conditions being favorable, he may be brought into a condition in which he may see and hear things of a peculiar nature, but so long as he is skeptical and of an opposing frame of mind, he is free from ghosts, as a rule.

It may be possible for a person, in the last hours of life, to evolve and project through space an apparition to some one for whom an intense interest is being maintained in the mind, for instance, a dying mother to a dear, absent child, or *vice versa*. In such cases it would be embodied thoughts, sent by the power of telepathy.

There are numerous cases on record which bear strongly on such a possibility, but that there is a possibility of a person *after death* doing anything of the

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kind, all known laws contradict, and there are no proofs in its favor.

Were it a fact, as some strongly aver, that it is possible for a dying person, as well as those in health, to project embodied thoughts by telepathy to others, it would prove nothing favorable to the theory of Spiritualism. It would be simply the communication of embodied minds or souls, while the Spiritualist's idea is communications from disembodied spirits, or souls to embodied minds or corporal beings. Such a theory has never yet been proven.

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CHAPTER VIII.

WITCHCRAFT.

It goes without saying, that the enemy of souls is always ready to transform himself into any personage best suited to his purpose. From the earliest ages, he has made use of the power of the mind, and the law of suggestion to work his nefarious deceptions. At all times and under all dispensations of God's gracious Providence, in manifesting his love for the uplifting of fallen humanity, witchcraft received the disapproval of God and holy men.

The name "witchcraft" would imply a system of mystical, supernatural evil, debasing the powers of the human mind to a level with demoniac power. The misuse, or abuse, and perversion of any of the divine gifts of God to man, when so used, cause us to fall in line with the evil spirit and place the possessor in a condition that he becomes a worker of evil, death and unrighteousness. (Rom. 6: 13–16.)

Were it not true, that there is an inner life or mind, the real significance of witchcraft could never have gotten such a hold on society as it once did. In the ages of the grossest superstition it prospered the most. With persons who believed in the "black art" it was the terror of their lives, because the very fact of their

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suggesting to themselves the doctrine as true, or receiving the suggestions from others, in a way not to resist it by unbelief, only made them susceptible of becoming an easy prey to the supposed power of the witch. That witches had the power to affect their victims is not at all improbable, when the power of mind over mind,—telepathy,—and the power to evolve creations out of mind force, is once understood.

It is possible that there was more reality in the origin of witchcraft in New England, years ago, than we usually give credit for. To believe in the possibility of witchery, of itself, opens the mind to become, to a certain extent, an easy prey of impressions from others; hence it was possible for an evil-disposed person to aggravate another, especially in an age of excitement and superstition, and fear itself would produce an abnormal condition of the mind and bring on bodily ailments. To passively submit to another, be he friend or foe, the hypnotic condition may be produced, but a stubborn resistance is the safeguard under all such circumstances. Well-informed, stable minds, need have no fears of witches, ghosts, or anything of that kind. The superstitious and ignorant minds become receptive to all kinds of nonsensical theories, and are the ones that become "bewitched" and are taken captive, like the "silly women," of whom the apostle speaks. (2 Tim. 3: 6.)

It is questionable, in the mind of the writer, whether a witch,—an evil person in alliance with another evil person—ever had the power to bring up from repose a

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good servant of God, especially for an unauthorized purpose. By such a claim no violence is done the writings of the Bible, when we give due consideration to what is simply a matter of history, outside of religious teaching, and we can very readily comprehend that, by the law of mind-reading, the witch, in a state of clairvoyance could get a full description of the prophet, from the mind of the person she was talking to, and his willing mind was open for any suggestion she should make, or that *he* would *think*, as to words or appearance, and in his eagerness the whole matter to him seemed real. The witch played a trick of deception.

The same results, precisely, are manifest in the workings of the Spiritists, and we are prepared to prove *in toto* that none of those supposed spirits are real spirits of the departed.

Not until a more intelligent age dawned, did witchcraft lose its hold on the masses. To-day it lingers only in the most ignorant and superstitious corners of civilization. It would be well, however, to look about us and keep from the influences of theories and practices but little better than witchcraft. God's laws are written in heaven above, in earth below, and in the make-up of the dual man. "Rebellion is as the sin of witchcraft" (1 Sam. 15: 23).

To believe in witches places the individual in a condition to be "bewitched," so, in believing in any other evil doctrine. In the trend downward, "like faith like person" is as positive as in the upward progress. From the deductions brought out thus far on,

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we think the idea of man, being just what he makes himself by the force of his God-given powers, is established, and:

"It matters not what men assume to be;
Or good, or bad, they are but what they are."

As regards pow-wowing, incantations, word-saying, tying knots in strings, with the "seventh son of a seventh son" thrown in, the entire system is solved and exploded in the one word "*suggestion.*" In any way and by any means, to impress the mind of the one to be helped, and the object, may be a success. The suggestions may be from the operator alone, or it may be by the subject having faith in the work done, or by both working in unison and concert.

The idea that persons have the foreknowledge of the time they will die, is by no means always what it is claimed to be. The suggestion made to their own mind is often the *cause of the result.* It is well to know the great power in mind suggestion; by it many times fatal results may be avoided. Physicians know the value of it though they may not understand the theory. Every person in care of the sick should never allow any one present to speak in a way that might suggest unfavorable results to their patient's mind. Never *whisper* in the presence of invalids in a way that they know not what you say.

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CHAPTER IX.

DREAMS AND TELEPATHY.

The phenomena of dreams is one of the oldest of the sciences pertaining to the human mind. Were it not for the experiences of all on this line, doubtless we would have many skeptics in regard to the possibility of the activity of the mind during sleep. That the mind is an entity, or power, existent in the human organism, and, to a certain extent, free from absolute control by the physical body, is self-evident from the testimonies we gather in investigating the subject.

From the earliest history of the world, we have something here and there, concerning dreams, and it seems to stand among the first means that God used to make his will known to his people, after the personal separation from them because of transgression. How natural it is to conceive of this mode of communication between the creature and his Creator, when we learn the sublime truth that there is an entity in man, co-respondent with Deity, because of like essence.

This medium was largely in use under the old order of things, that God might directly make his will known, and sometimes in an indirect way. When indirect, through others, he made the interpretation direct, as, for instance, Daniel's interpretation to the wicked

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king. By the powers of the law of suggestion Daniel was enabled to grasp the Divine mind in an understanding way; so with the prophets. The Divine Mind was in line with the human inner mind because of the same likeness in essence, consequently revelations in dreams were direct through the medium of the faculty of the inner mind, which is susceptible of suggestions from the power of the Divine Will, which is a "river of life," flowing out from the source of all good, into every rivulet of the great world of humanity, to "make glad the city of God" (Ps. 46: 4).

Like all good things in the hands of designing evil men, this phenomenon of the mind has been misused and abused, and many deceived thereby. (Jer. 23: 25–32.) Satan used this medium, or pretended to do so, in deceiving many. (Deut. 13: 1, 2, 3). Up to the time of Christ's ascension and the gift of the Holy Spirit, God made his will known quite often by dreams and visions. It was by his own personal influence.

Under the Gospel dispensation, however, there seems to be a change, and so the writer of the Epistle to the Hebrews considered it when he writes, "God, who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1: 1, 2). Still we have those who are "dreamers" and put dependence in them, in regard to religious duties.

Christ was the mind of God in the flesh, and has left on record all the needed things necessary for the soul to know, in order to be impressed with God's will.

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The suggestions from Christ's words and life, entering into the inner mind through the intellectual channel, will give life and immortality. His words are spirit and life. (John 6: 63.)

There may seem to be some digression from the subject in these reflections, but our object is to show that, on theological lines, we must give proper thought, in regard to how mind influence is brought about, and that mind is a prime factor in man, and if we can solve the great problem of how God and man come into fellowship with each other, our labors are not in vain.

The one great need of the world to-day is to rightly *apprehend* Christ, his purpose and mission. To show what the component parts of man's make-up are, and the medium through which divine renewal must come, is a worthy object.

To continue on the subject of the peculiarities of dreams we next will answer a question often asked, Why should there be such horrible and unaccountable dreams? To good people this is a question of painful solicitude,—for they fear there is something lacking in their moral status of faith and practice. To have pleasant dreams certainly is to be desired by all lovers of good.

Natural sleep, and the sleep brought on by mesmeric or hypnotic influences, are in reality about the same thing, at least to the point of unconsciousness, therefore the outer mind that has to do with the physical, is dormant. In sound sleep, especially, is this the case. Then it stands to reason that it is the inner mind

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that is acting on the plane of consciousness, while the body is unconscious. The activity of the inner mind, as before stated, accords with previous suggestions. The suggestions most prominent, or most intense, just before going to sleep, are the first to cause action. Therefore it is common, to have connected with dreams, the things last or most thought of. If the mind, before going to sleep, was but a storehouse of everything in a mass and nothing in particular, the dreams are inclined to be a jumble of absurdities.

Again, from the fact the inner mind never forgets, and contains a semblance of the events of life, things passed by for many years, and a medley of the thousand and one things heard and read about, horrible and otherwise, are set up as types in forms, from whence true editions may emerge, provided the outer mind as well as the clogs of the human propensities were all in abeyance. But the outer mind, in disturbed as well as in unsound sleep, is still partly active, the digestive organs grinding away, or the blood, in a congested condition, about the nerve centers and brain cells. With such surroundings the inner mind evolves a conglomerate condition of things in every conceivable manner. It is just like mixing up all the events of life, and all that was ever heard, or thought about, in a promiscuous mass, and then deal out unceremoniously a small batch of it. No wonder confusion confounded is the result, and all manner of horrible things, or otherwise, get mixed up in the domain of dream-land.

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To dream of things never thought of, as we say, may seem strange. They are parts and parcels of matters that have gotten in, and are beyond the recollection of the outer mind.

Some dreams are vivid to our remembrance, others quite vague or forgotten. That depends upon how far the outer mind had gone into unconsciousness or rest.

To expect any true omens from dreams under such unfavorable conditions, as stated above, is out of the question. However, we might learn this to profit: Secure a better state of surroundings, eat and drink less, and more simple food, and season all with good thoughts and an approving conscience and get rid of every vestige of superstition that ignorant minds feed upon.

One may readily become accustomed to wake at any period of the night by presuggestion to the mind. Let the last thing thought of before going to sleep be the hour you wish to awake. The inner mind never makes mistakes from what has been successfully suggested to it, therefore, in this way, the inner mind becomes a faithful servant.

TELEPATHY means the power of communicating thoughts to others, by the power of the will. Sometimes it is called thought-transference. Without doubt there is belonging to the powers of the mind this inherent power. The writer stumbled on it over thirty years ago, when engaged in the public ministry, and often being side by side with other ministers. At first he regarded its workings as remarkable cases of coin-

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cidence, that his brother would select the same text he was thinking about, or bring out in his discourse the same ideas he was revolving in his mind. By repeated experiments he was satisfied that it was a matter of fact he could impress the mind of others with certain thoughts. This is not an ordinary gift or power, successful at all times, and in all places, from the fact there must be a condition in which there is a partial suspension of the outer mind, and a lively exercise of the properties belonging to the functions of the inner mind. In other words, as sometimes we hear the expression, out of self and into the spirit. When the speaker has gotten into that condition, and the person by his side is intensely interested, he can be a *prompter* to the speaker, or if he should be so minded he can be a hindrance. The experience of many will accord with these ideas, when they remember how an appreciative audience produces clearness and earnestness of the mind, while indifference, coldness or unbelief in the doctrine being disseminated, is of such a barrier as to make one feel as though he were rowing up stream with broken oars.

The experience of the writer,—and doubtless many others,—is, that to get fully into a sphere of real liberty of speech, and earnestness of spirit, the outer mind has to be curbed sufficiently that the inner might give out the many things, studied and read, concerning the subject under consideration.

The suggestions made to the inner mind by deep study and earnest thought, especially in prayer in the

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closet, will flash forth, clothed in the might of the divine essence of the soul. When the outer mind becomes too fully encompassed and engaged with the intellectual faculties, the discourse is more the product of the outer mind than of the inner.

Another phase or common expression of the mind, by which we realize its powers to go out to others, is, when approaching a house, the inmates may, by the telepathic powers of the mind, become aware of our presence, or, at least, think or speak of the one approaching. Gazing intently at a person reading, he becomes conscious of the stare, or one may feel there is some one in the room when there was no evidence of the fact to any of the five senses.

Thus we have been skirmishing around the border only, of this phenomenon of the mind, where the experience of many will accord as to its genuineness. Beyond are more wonderful mysteries, some of which we may venture to bring to the domain of knowledge, but what is yet to learn, and doubtless will be learned at no distant day, is of a nature that is truly marvelous.

For many years it has been known that certain tribes, whom we call heathens, have this power of transference of thought, to a much greater degree than is known in the Western world. To learn, or grasp the knowledge from them, is difficult, owing to the deeply-seated superstition that surrounds them and an unwillingness to be interviewed.

On this line of thought-transference there has been much investigation of late years. It has been definite-

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ly settled that the powers of the mind are such, that, by telepathy, information may be dispatched instantaneously from one person to another, no matter what the distance,—of course not in so concise a manner as by speech or by a visible line of communication, yet intelligent impressions may be thus made upon the mind of another. The inner consciousness is the medium through which this phenomenon occurs, therefore best serves its purpose while in a state of sleep, or a quiet, passive state. Like in hypnotism, influences adverse to the general character of the recipient are difficult or impossible.

Matters of interest may be sent, or at least some impression made on the mind in the direction sought.

The most successful and convincing evidences come from cases where a calamity of a serious nature, has taken place to some one, or closely related to some one, that is absent. The absent one, through the intense interest of those where the circumstance has taken place, is made acquainted with the fact transpiring. It may be dangerous sickness, death, house-burning or some important event, sufficient to call up a deep interest for the one absent. This accounts for the many cases where absent persons are made aware, all is not right at home. It explains the many cases where a mother's desire for her absent son to return, has her desire fulfilled; and the son cannot tell why he formed the resolution to go home.

Sometimes the telepathic communication is portrayed to the sight of the inner mind when asleep, and

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in *an apparition* to the mind when awake, as well as sometimes in what seems an audible voice.

To the inner mind *distance* is unknown as a hindrance of its powers. Many remarkable instances might be given here in proof of the powers of the mind, as indicated, but our object is to set forth the theory, as far as brought to the domain of knowledge.

However, we will mention one clear case that was the experience of the writer. At one time, some years ago, he was doing business in a certain town. He had gone to his place of residence, five miles in the country, leaving his clerk at his place of business. A fire, during the night, laid in ashes half the business part of the town. The clerk's mind from the first alarm in the excitement, was thinking of the writer, who in his sleep vividly beheld the conflagration in all its seeming reality of smoke and fire, and seemed to hear the loud noises transpiring, just, in a large measure, as really was the case. The excitement awoke him, and, going to the door and looking out, the glare of the real fire was visible.

There is another phase of the power of the mind, still more startling, and, as yet, not so fully understood as that of telepathy. It is what may properly be called foresight, or a fore-knowledge of events, brought to the consciousness of the natural man. Here, again, reason steps in and says, if God be endowed with a full knowledge of all things, and man having been patterned after him, why may he not have some little of that divine attribute, though in his ignorance and fleshly in-

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cumbrance he vaguely realizes it. If there be such a thing as guardian angels,—and who can doubt it,—is there any reason why they, full of divine essence, and disconnected from human propensities, may not, by spiritual suggestion, impress the inner mind of man with premonitions of future events, that especially concern the person over whom they hold guardianship?

On this line the writer has had personal experience enough to know the claim is not all of a mythical nature. One instance we note. Once, while traveling, at a time when the high waters had washed away many railroad bridges, he missed connection, and, while awaiting a train, fell into a sleep. In his sleep he seemed to see a large building, with a large brick wall projecting out from it, near by a narrow, raging torrent of muddy water, across which he had to walk, carrying a five-year-old daughter in his arms, in order to get on the other side to take another car, to which the passengers were transferred. Everything around seemed dark and dismal. He had no previous knowledge of any break in the road, nor had he ever traveled the road before. Awaking, he thought but little of it, and at the proper time was on the way, as contemplated. About midnight, coming to where a bridge was gone, the passengers had to be transferred. The moment he stepped upon the platform, the light from the lanterns revealed the building, the high brick wall, the stream, and the narrow, dangerous foot-walk,—just as he had seen it in his sleep. In his dream, or vision, he was in the act of falling into the stream, and the apparent

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danger awoke him. When he did undertake it, it was with the utmost care, for the foresight of the scene, just as it was, had the effect of causing him to be extremely careful. The unbelieving say, "Only a coincidence." Very well; if that be so, they are, nevertheless, very profitable and comforting.

On this line of telepathy and suggestions, experiments are being made, in suggesting to the mind of children, while asleep, such things necessary for their good, in improving the memory, a liking for useful learning, a dislike to injurious habits, and, by this means, also, wakefulness at a certain hour, with many other supposed advantages. It must, however, be remembered that success in the theory of suggestion depends on a partial suspension of the powers of the outer mind, by an intense exercise of the mind in the direction sought. The operator, in mesmeric or hypnotic practice, must thus bring his mind into a condition of purpose single to the desired end, and persevere with intense mental effort. Owing to this difficulty with the active outer mind, the phenomena of mind powers are not so easily attained. Confidence and implicit faith in the ability to do as desired, is one necessary essential with the operator.

The question might be asked, and is, Why is thought-transference, and foreknowledge or preknowledge of coming events, in the way of warnings, not more common? The answer is, the conditions necessary to be established are so little understood,

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and to bring them about, it is necessary we understand what are the necessary conditions.

Incidentally, on rare occasions, one may come into a favorable condition and be a favored recipient of the outcome of mind phenomena.

One thing hard for us all to learn is that we know so little. Sometimes we imagine human knowledge has reached the top of the mountain, that is, piercing the heavens, when, in reality, we are only delving around the base.

As the human mind is capable of traveling and penetrating the remotest corners of the world in a moment of time, and as it is known that it is an entity of force, we need not wonder at the well-authenticated accounts of persons, far away from relatives and friends, being suddenly impressed with unusual occurrences transpiring with their distant friends, or even to see, for a moment, an apparition in appearance like them. The intensity of thought and feeling, going out toward distant friends, may indeed flash out through space on a mission of intelligence to the person uppermost in the mind, and evolve even an apparition, in appearance like the person from whence it came. As the operator at one end of the telegraph line gives accents in harmony with his thoughts, there are similar vibrations at the other end. So the mind, in its flight to special persons, may give harmonious accents, and in this way communication between distant friends is not improbable. The day may not be far distant, when the intercommunication of thought may be indulged in at long

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distances without any visible means of transportation. In our bodies, which are little worlds of divine origin, we have the nervous system, through which run nerve cords, over which, instantaneously, vibrates every phase of emotion or will-power. So may there be in the physical world, and surrounding universe, a system of intricate threads of marvelous possibilities that, if we knew how to touch the key-board and how to become recipients at either end, all would be as plain as day.

Long after the above was written, the world was startled with the news that a certain electrician had made the discovery that it is possible to send telegraphic messages to all parts of the world without the use of wires or visible means of transportation. His theory is that there are lines or cords like a network encircling the earth, susceptible of electric vibrations. When we consider the similarity, in some ways, of the human mind and electric force, and that the nervous system is but a bundle of lines or cords enveloping the world of deity within man, why should it be thought a thing incredible that mind may be able to communicate with mind throughout the universe, or "two souls beat as one," far or near?

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CHAPTER X.

SPIRITISTIC PHENOMENA.

What is called Spiritualism, as applied to the doctrine and practices of Spiritualists, is a phenomenon, like other subjects, which we have been considering, of the mind. The name is a misnomer; however, we shall treat it under the head of Spiritualistic phenomena, or Spiritualism. If it were true that mind is synonymous with spirit, the name would be proper. Spiritualism is really *mindism*, and covers the various manifestations of mind phenomena, as practiced and held by those called Spiritualists.

Some of the phenomena, as now manifested and practiced by Spiritists, were known to the world at a very early date, and were taken advantage of for sinister motives, and with purposes not at all pleasing to God. Necromancy, familiar spirits, witches, and magic, all come under the same head, and show that, in many ways, the power of mind-force was, and can be, made use of. (Deut. 18: 11; Lev. 20: 27; 2 Chron. 33: 6.)

Magicians were the least objectionable class of all who took advantage of the ignorance and superstition of the people. Like in cases of slight-of-hand, jugglery or legerdemain, deception was resorted to, in connection with some of the more ordinary phenomena of

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mind-powers. Magic was not regarded as a great evil, yet it was far from being in line with good morals and true religion.

The same may be said of modern Spiritualism. There is no question but a great deal of deception, sorcery and dishonest practices are carried on under its shelter. But it is not to expose wanton deception that we write, but we shall endeavor to show, from logical deductions, that even the most zealous advocates are laboring under delusions. We are prepared to supplement our remarks on this subject by saying that never as yet has there been any phenomenon of so-called Spiritualism that proves, beyond a reasonable doubt, that departed spirits of persons, who once lived on this earth in corporal bodies, ever did or can return, or in any way communicate, in an intelligent manner, with persons living here as corporal beings. All that Spiritists do in their manifestations, as given in their writings and seance sittings, can be done in a way to prove to the most ardent devotee of Spiritism, that departed spirits have nothing to do with the "revelations," provided he is willing to be open for conviction.

There is no use denying that there are many real phenomena connected with Spiritism, and a large following the result. Included in their ranks are many men and women of prominence and intelligence, but with all this it does not prove its infallibility.

Recent scientific experiments, on the line of mind-phenomena, seem to indicate that Spiritism must succumb to a rational interpretation of the entire system.

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Error may be exalted to a prominence of no small degree, but eventually must topple to the ground.

The first proposition we call special attention to, is the duality of man, and the fact that, belonging to him, there are, beyond a doubt, two mind-batteries,—so to speak. The functions of the two are not identical. Each has powers subservient to its domain, yet there are intercommunications between them, and to them belongs a potent power, even to that of moving inanimate bodies. For Spiritists, there can be no reason why they should not so believe. For if spirits, called back, as they claim, can do this, separate from the body, as they teach, certainly spirits in the body have as much strength, physically, as out. This proposition is established on their own theory, therefore we proceed, and say, not only has the mind (or as Spiritists may say, "spirit") this power of force, while in the body, but can be propelled in a moment of time to the farthest point on the globe. Distance counts for nothing; where the mind can go, the force of mind goes likewise, as has been proven hundreds of times in the experiments with thought-transference or telepathy. Spiritists admit the same, as applicable to disembodied spirits. So, again; we come together on logical lines.

In the very nature of things, it is essentially necessary, that the surroundings must be harmonious, and that there is no discord, in order that the inner mind may be used independent of the body, for purposes desired by the operator. The same is always demanded

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of Spiritists in their seances and medium manifestations. We are together in this respect also.

Now let us nail a thought right here. If spirits are disembodied entities, free from human barriers, and have the power to move heavy pieces of furniture about the room, tip a table with a ton weight on the opposite side,—if it can do all this when "harmonious conditions" are secured—why is it they can do nothing if there be a skeptic present who is exerting his mind in opposition? Why this failure of the spirits, who have not got, seemingly, the strength or independence of a weak, fleshly mortal? Where is the mind that can, for a moment, conceive such a weakness on the part of disembodied spirits! The matter is easily understood when we know the supposed power comes not from departed spirits, but from the living *embodied* spirit or mind of a person or persons present. We do know harmonious conditions must prevail before mind suggestions become a power for action. It is a fact, often proven, that a few words from an *opposing quarter*, or the touch of a table with the little finger, will put a quietus on an entire assembly of Spiritists in their manifestations.

If the powers of the spirits be of God, can a human tongue or hand control that power? If of Beelzebub, can one of the weakest of his imps destroy his strength? These pertinent queries undermine the corner-stone of Spiritism.

While mind is in its temple, we do not claim freedom and power beyond what is given by the body's

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outer mind and by the innate inner powers, which are more or less handicapped by corporal environments. Another inconsistency we here present for Spiritualists to ponder well. It is in regard to written or oral communications from the departed dead, so claimed. The alleged communication, coming, as claimed, from a renowned scholar, or person of extraordinary intelligence, and the medium and persons present of very ordinary intelligence, the communication will most likely be full of grammatical errors, never *above the capacity* of the audience, or what the medium or person directly interested may have at some time read. Is it possible the "spirit" knows less in the other sphere than while here? On the other hand, let the medium, or persons interested, be of high culture, and call up the "spirit" of a person who was illiterate, and the supposed communication will be in diction far above the spirit's abilities while on earth, unless purposely written otherwise. Is it possible that the alleged spirit had gone to a high school in spirit-land?

Still another. A party asks a medium to call up his brother, who he heard was dead, and really believes was dead. All being "harmonious," a communication is received,—of course in harmony,—with the mind of the person desiring the message. The "spirit" of the brother is very communicative, tells all about his condition in the spirit-world, but finally it turns out that the brother is not dead. If the Spiritists are nonplussed, as is sometimes the case in such freaks, they can very readily reconcile the matter by coming to the

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truth and learn that all those messages are *from the living*. On the principle of mind reading the medium gets out of the inquirer what he knows in regard to the matter under consideration, *can tell things he knows*, even to some of the things he has forgotten, but one thing the medium *cannot tell*, and that is, what any one present does not know, as regards past events or things to come.

The medium, while in a certain condition of clairvoyance, may be able to see and comprehend a tangible appearance of something, transpiring at a distance or but recently happened, with a near friend or relative, whose mind was intently wrought upon, and by the power of telepathy, directed the information to the medium or some one present. Such instances are not wanting. Telepathy may be so powerful as to be felt by a person near the person to whom sent. All such demonstrated theories are to be accounted for on the principles set forth in previous chapters.

There are many instances on record where mediums practiced their vocation for years as a means for a living, while they had no faith whatever in Spiritism, only so far as the money consideration went. They regarded it entirely from a human standpoint, and that all the manifestations were from the living that were present. They considered it necessary to have all minds harmonious, and then the powers of the mind evolved what was desired.

Materialized spirits, so claimed, stand on the same plane that ghosts and apparitions do. For instance, a

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mother wants to see her child spirit. The intensity of desire, existent in the mind, with a passive or active condition, and the *suggestions* of the medium, vocally or silent, and the *suggestions* of *knowledge* in the mind of the mother, now partially in a *hypnotic* state, will evolve to her vision an exact prototype of her child. It is no more real than the photograph she may have taken before its death. Communications are then given that are the products of the mother's or medium's mind, and usually the information gained harmonizes with the ideas or belief of the mother or medium, according to the rule of presuggestion.

It may be possible, as is claimed by Spiritists, that these materialized spirits, so-clalled, can be photographed. If the inner mind has substantial entity, creative energy, and power to evolve visible ghosts,—at least shades of tangible materiality,—cannot the camera, in the art of photography, catch it as well as the *shadow* of more material objects in an ordinary way? It is well known that the sun's glimmerings and a shadow can be photographed. But the photographing of those so-called spirits, if it can be done, by no means proves that the thing photographed is a spirit from the world of disembodied spirits. Most surely, the spirit (mind), that can be coaxed out by powers, now understood, has as much tangibleness as if it had taken a flight to spirit land and back.

As hinted at above, in the case of the mother being in a partial hypnotic state, such is the case in those conditions of mind where the desire is to see the spirit

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of a departed friend. The thought becomes centered, with intense interest, on one object in view, the outer mind becomes passive and partially asleep, so to speak; the inner mind, just as in complete mesmerism, or hypnotism, receives the suggestion desired and whatever it may be, that is, what the eyes *appear to see*, just as the person in a mesmeric state sees, to all appearances, what the operator suggests. These phenomena are well understood as being a creation of the mind, therefore are not of the spirit world, beyond living organisms.

As to the material part of the problem, the "spirit" only has to get more density than simply the appearance of things, as looked at by the partially abnormal mind, and that density is supplied by the same process by which ghosts are evolved from the human organism.

Thus these tests, by which Spiritists bolster up their doctrines, fall to the ground. If one of the strongest tests to Spiritists can be in like manner demolished, we think it will suffice. We allude to the test, or claim, that there are a few cases on record where the written communications, by the slate-writing process, was in a language that no one present, including the medium, could read. If not of spirit origin, where did it come from?

There are instances on record where persons in sickness, and a semi-conscious condition, repeated whole verses in Latin, that never knew a word of it by acquiring it in the ordinary way. The circumstance in one case was so remarkable that scientific men investigated the past life of the woman, and learned that,

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when a little girl, she was a domestic in the house where a priest lived, and she had heard him repeat certain verses time and again. On her memory they were stamped, to come out as a new edition from old type.

Again; there are cases where persons in youth were efficient in their mother tongue, but had forgotten it all. In a condition like the above case, the old language came back with wonderful proficiency. The reader can anticipate the application. Possibly the medium, or some one interested in the writing, had once known the language and forgotten all about it. In such cases allowance must be made for mediums who wish to be regarded as of superior wisdom, hence not likely to attempt a solution on any other than Spiritistic grounds.

It is hardly needful to add that the seemingly convincing tests, claimed by Spiritualists, such as pencils fixed in frames, moving over a flat surface, writing communications, slate-writing, and many other proceedings, all come under the same phenomena, and can be accounted for on lines in accord with mind-reading, telepathy, hypnotism, ghostism, and other peculiar powers of the mind, that clearly prove their source of power and origin. So-called Spiritistic communications, apparitions of materialized spirits, etc., all are the products of living persons.

The Oriental world, for thousands of years, have known of the wonderful powers of the mind, including all and more of what Spiritists claim, but they do not lay claim to the supernatural. Ask an adept of India,

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—one fully acquainted with their system of phenomena, far ahead of what we have in America,—what an adept is, and he will answer, "A spirit medium who knows that the power to produce his phenomena resides within himself, and who possesses the intelligence and power to control and direct it."

When Spiritists, and all others, who are misled and know not the powers of the mind, to bring about what are called things supernatural, get to understand the true theory and not misapply the truth, we may expect a better condition of things in the world.

There are so many various shades of phenomena classed with the doctrine of Spiritism, and so much not true, that, as a rule, it is not profitable to become a seeker after its seeming mysteries, unless one is acquainted with the true science of the mind.

In ancient times "familiar spirits" and "sciences, so-called," were put under the ban, owing to the dangerous influences belonging to an improper understanding of the phenomena.

At the present time statistics show that over ten thousand persons are in insane asylums, as victims of the dangerous ism. It is to be presumed that readers of these pages will be amply fortified against the fascinating and deceptive doctrine of modern Spiritism. Its practices and pretenses are a snare and a delusion.

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CHAPTER XI.

RELIGIOUS MANIA.

In many things with which we come in contact, there seem to be attendant unaccountable mysteries, and, in the judgment of many, beyond the powers of human understanding. We believe it possible for the human mind to grapple successfully and intelligently with many of the seeming mysteries, prevalent to-day. Only by divine aid can we expect to enter the domain of the marvelous, and bring to light things, that, for ages, have been entombed in almost impenetrable darkness.

Designing persons catch on to some of the gleaming rays that break from out the mists, and use them to embellish some pet hobby, thereby deceiving the credulous. In many cases the leaders themselves are blind, leading the blind, but in others there is an air of wanton deception, the object being to satisfy a greed for gold, or some other sinister motive. It is passing strange to what extent deception is practiced to-day under the garb of religion. Soothsayers prey upon the imaginative powers of the human organism.

It seems there is woven into human nature a thread of mysterious hallucination. It has ever been so, at least since man's alienation from God, but in this age

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of an upward tendency of intelligent insight into the real make-up of man, it is to be hoped we may advance to a more desirable position, and worship our Creator in a more intelligent manner.

The apostles, at an early date, after the introduction of Christianity to the world, wrote concerning the great mystery that was hid for generations, but has now come to light. (Eph. 1: 26, 27.) Christ came to this border land, and set his hallowed feet upon earth, in order to set in motion a system of divine forces, for the purpose of reuniting man with his Creator, weld the break and fill up the breach made by sin.

To recreate man, God has delegated to Christ divine powers and new light, that he may be an instrument in his hands to illume the whole world with eternal moral brightness. Christ brought immortality to light through the Gospel. He solved for us the great mystery of God in man. He clearly demonstrated the possibility of the human and divine to dwell together for a time, in perfect union and harmony, and work together in lifting humanity to a higher life.

The divine in humanity, is the golden key that unlocks to us marvelous wonders. Once we grasp understandingly the problem of the combination of body, soul and spirit, or, if you please, the outer and the inner man,—the corporal and the incorporal, and their relations one to the other, as well as wherein they are under certain conditions independent,—we then may be able to comprehend many things, that before were mysterious and hard to account for. It is then that

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delusions and superstition have no dwelling place, and fanaticism and hobbies, on which avaricious ghouls fatten and thrive, are seen in their true light, and we are ashamed that we were ever so foolish as to give credence to them at all.

Hoping to be excused for a repetition of some ideas given in a previous chapter, we will present to the reader the following thoughts by way of an introduction to an important phase of religious mania.

When God created man in his own likeness and image, we must believe he imparted to him some of his own divine essence, which is indestructible and imperishable. All of God's attributes and powers being eternal, he could give to man naught else but eternal essence, power and wisdom, at least to some extent. Though man has fallen from grace, yet he is, in part, divine. This divine essence, though but a spark of the Eternal Father, is the real inner man, possessed with possibilities marvelous in our eyes, nevertheless true, and if God himself is omnipotent, omniscient and omnipresent, reason would dictate, that, as far as man has a divine essence, so far he has divine powers within himself. A grain of gold, imbedded within a mass of obnoxious garbage, is a grain of gold as truly as it ever was, and has all the virtues of gold about it. The mind of man is the working machinery of the inner life. It is the magnetic battery, charged with the electric fluid of divinity, one pole within the human body and the other within the realm of God's own fullness. If divinity can impress and influence humanity, so clearly veri-

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fied in Divine Revelation, most assuredly man can do the same to the extent of his God-given powers.

The mind of man is a *force*, not something immaterial, for we do declare, without fear of successful contradiction, that the idea of immateriality is a myth, a nonentity, a misnomer. Electricity, in an undisturbed state, is invisible, but can be felt. It is something substantial,—a real entity. So is the mind. It is an entity,—the electric power of soul-life within us. This power may be controlled or directed in harmony with God's will or it may be directed adversely. In the latter case it becomes an evil—the opposite of good—and is called adversary. Man is so far a free agent as to have the power to direct his own mind force into certain channels, and to get hold of, partially or absolutely, the mind of others, as is so clearly proven in mesmerism and electro-biology, now called hypnotism. In various ways this mind force may be concentrated and exercised, directly or indirectly, either for weal or woe, to the individual or to persons collectively. Electricity cannot be made, but it can be generated or concentrated so that the generator itself is fully charged, and out from it goes the subtle fluid, permeating every avenue, in touch with the basic source, and sets the machinery in motion. Just so it is with the human mind, which is an emanation from God. By culture it may be intensified, generated, so to speak, and become a force of powerful magnitude.

Over forty years ago we were led to investigate and try to solve the problem of a certain kind of relig-

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ious mania—a kind of mourner's bench excitement. We were satisfied there was something real in the experience and manifestations so peculiar. It made no special difference what was preached, truth or error, the result was the same as to the emotional feelings aroused. With many the trance state was reached, and "converts" lay for hours, and even days, almost as dead persons. It is known that heathen worshipers, in their heathen, religious frenzies, even the devil worshipers, become similarly influenced and wrought upon.

Having learned that the human mind could reach out and get hold of other minds with such wonderful and peculiar power, the matter was no longer a mystery. It is possible for the mind and will power to be so exercised, as to grasp and control other minds, provided there is a passive submission on the part of the person to be wrought upon. The mind of the operator becomes united, in a measure, with that of the subject, and really they have locked arms, and, as a consequence, the subject has lost individual independence, and the exercise may go so far that the subject loses insensibility. The operator having gained control of the other's mind, the person operated on is completely under his control, and susceptible of impressions in union and harmony with the mind of the operator.

The transition from one's own free will, to that of being subservient to the will of another, brings about peculiar sensations,—often of such a nature as to cause outbursts of rejoicing, and sometimes extreme frenzy. The emotional nature becomes wrought up to a high

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tension. Such experiences are of such a pleasant and fascinating nature as to cause the individual to covet repeatedly such seasons of animated pleasure.

Erroneous impressions, vivid imaginations, or exciting sounds, may be the means by which such a condition of the mind may be brought about. Whitefield, the eminent apostle of religious mania, once told of one of his hearers, who would sit seemingly unmoved under the sound of his earnest appeals, day after day, and night after night, until, in one of his discourses, he, in a casual way, happened to use the word "Mesopotamia," several times in close succession. The peculiar sound of the word brought the hardened rebel to his feet with a whoop and a shout, and he always contended it was the keynote to his "conversion."

When we remember the wonderful power and influence of mind over mind, there need be no mystery or delusion about this *modus operandi* of getting "converts." It is not at all improbable that many moral reformations may be brought about in this way, and it may be the stepping-stone for some to a real life of piety, but any course of procedure, not fully in accord with Gospel truth and Gospel consistency should be seriously considered. Let us not lose sight of the stubborn fact, that error believed has precisely the same effect on the mind that truth has. Wisdom would dictate that we try the spirits that have gone out. Along the line of truth the Holy Spirit always touches chords that vibrate in harmony with the eternal goodness of God.

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At that time, while investigating also the phenomena of mind under a species of mesmerism called electro-biology, we soon saw the similarity of the two. In electro-biology it was plainly demonstrated, that when the period of mind-control was reached, it was but a step to the point where the subject could be put into a state of complete rigidness, and lay so as long as the operator chose. In many cases, where religious excitement brought on this state of things, we have seen the subject become as rigid as a corpse, and lay under "conviction," as it was called, for hours and even days, precisely the same as under ordinary mesmerism, when life, to all appearances, was entirely extinct. It matters not under what process the work is accomplished, the results, as to those peculiar manifestations, are the same. Error believed, as before stated, by any one, will, while the person is under the influence of any kind of deception, bring forth results precisely the same as under truth believed, or where no deception was used. We are glad this religious mania that swept, like a great wave, over the land, years ago, has, in a great measure, subsided, yet, however, it comes up now and then under a new name and undue advantage is taken of the peculiar state of feelings brought about. "Holiness," "sanctification," the "second blessing," "perfection," are all a snare and a delusion unless they are the outcome of *pure and undefiled religion*,—a religion that has the ring of Gospel metal about it.

Any religion, no matter how fervent for the time being, will, sooner or later, wither and die, unless it has

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the elements of divine favor and the sanction of a Holy Ghost Gospel. In all phases of religious excitements, attainments or convictions, wherein the human has the preponderance of power over another, loss of vigor occurs, and religious life wanes so soon as the moving and exhilarating means become dormant, or the exciting causes are dispensed with. Not so with a religion that has, as a basis, divine groundwork, and a process of regeneration, fully in accord with the Divine Mind. While the latter may not be so spasmodic, so violent in its workings, or so exhilarating to the bodily senses, it is of a nature more satisfying, has a much deeper seat in the affections, and the emotional nature becomes tuned in unison with wisdom and right judgment.

By no means would we endeavor to set aside emotional religion, for man is an emotional creature, endowed with emotional propensities, such as joy, hope, love, sympathy and aspirations to worship his Creator. The Christian religion is adapted to the needs of every incentive of his emotional nature. But he should be quite sure his emotional life is the outcome of a sure foundation; that not only the form of godliness is a characteristic of his religion, but also the power is felt and secured. There is nothing in which man should exercise his reason, judgment and common sense with more discretion than when he is striving for a faith that will enable him to *practice* a true religion, which is better than "getting religion" and practicing a faith to suit it, whether right or wrong.

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In the religious mania, so common to-day, a superficial belief seems to be the groundwork, and an ecstatic feeling the sum total obtained, regardless of a "complete" Christ within, to perfect Christian character. The blind man walks by *feeling*, the one with open eyes, by the use of the light. The command is not, "walk by faith and feeling," but walk with true faith, "walk in the light as He is in the light." Then it is that "the blood of Jesus Christ his Son, cleanseth us from all sin" (1 John 1: 7).

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CHAPTER XII.

FASTING AND PRAYER.

Fasting is quite frequently spoken of, under the old dispensation, where it more particularly was practiced as accompanying mourning and sorrowful afflictions. Under the new dispensation there is no positive command, for the followers of Christ to observe it, yet, by example, and reference to it, it is evident the Savior looked upon it with favor, and, in some cases, declared it was necessary. He practiced it himself, though he was under special favor of God. It seems that fasting was brought, from being simply an expression of sorrow, to that of a preparation for divine favor, especially when under sore trials and temptation, or when engaged in important church work (Acts 13: 2, 3; 14: 23). It seems prayer was connected with this means of grace. In the casting out of devils, faith, prayer and fasting were necessary (Matt. 17: 21).

The Scripture reference, nearest approaching a command from Christ, requiring Christians to fast, is Matt. 6: 16, in the Sermon on the Mount, where Christ said, "When ye fast, be not as the hypocrites," and in 9: 15, "Then shall they fast." It seems the apostles did practice it, and also *commanded* it. (1 Cor. 7: 5; 2 Cor. 6: 5.) One thing is certain, all Christians have a

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right to avail themselves of this means of divine favor, and, when really in earnest, in striving for a higher life, will hardly neglect it. If once the advantages to be gained thereby are experienced, it will be practiced more.

Fasting prepares the outer mind to become better prepared for a clear conception of spiritual matters, and enables it to get into that condition, by the help of prayer, necessary to a forgetting of the things of time and sense, and become in sweet affiliation with the inner mind, and the experiences of a calm and restful soul, where the strength of an all-prevailing faith seem to hold anchor. The higher aspirations of the soul become more real, and one is able to overcome the worries of life's troubles, and become better fitted for the Master's use.

In the life and experience of the writer, fasting and prayer stand prominent as one of the great helps for a more earnest zeal. It was after some days and nights of absolute abstinence from food and drink, that the greatest victory of his religious life was won. Emerging from a maze of doubts, fears, and uncertainties, into the light of a new spiritual atmosphere, the Bible has ever had, since then, a new meaning to him, and he, at that time, learned to know more really what *faith* is,—that it is to get hold of the eternal *I am* in the power of divine strength,—to come in touch with the living, personal Word of God, and thereby have an inward consciousness of the truth of the Word, and get within

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the personality of Jesus Christ, and a realization of the presence and power of the Holy Spirit.

He now learned truly that the world was reconciled to God by the *death* of Christ, but that salvation was through his *life*. (Rom. 5: 10.) If not a new truth, it was realized in a new light, and so we might say of every page of the inspired Word.

It was in that experience that he first made the discovery of *visible mind illumination*, or a kind of brain phantasm or mind phenomena. That a person, securely blindfolded, could, by the power of telepathy, or mind-reading, see plainly what the members of a circle, of which the blindfolded person was one, were gazing at, was no mystery to him, but this phenomenon is not of that nature. A wonderful volume of light, of different shades, changing and mingling together, seems to be before the eyes. Sometimes it is of intense brightness, like the corona around the sun, when totally eclipsed. At other times it is of a liquid brightness, equal to the brightness of an electric light near the globe of the burner. The exercise of the mind causes the everchanging appearances of the light, and pictures that seem to swim in the liquid halo of brightness. The darker the room, or the more securely the eyes are closed, the more brilliant the light. This peculiar inner sight is another evidence of the tangibility of mind, or that there is something belonging to nerve force, akin to electricity.

While enduring a siege of fasting from food or drink, the above-mentioned conditions become more

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apparent and are attainable to a greater extent by exercise or cultivation in that line.

In regard to prayer, and of its uses in the Christian life, much might be said, but only so far as it is a factor in subjects treated, to follow, shall we touch on it. In this, as in many other means to an end, wrong views may be taken.

One great error into which many good people have fallen, is the distinction they try to make between *natural* law and *divine* law. If there is any difference, who is competent to define it and tell us where the line of demarkation exists. The supremacy of divine law is embodied in the truism, "Order is the first law of heaven." The word "order" implies law, based upon a system or standard of order. Is it not a fact that every law in the universe, touching things terrestrial, and things celestial, is divine law, because emanating from the divine order of things?

A certain writer, commenting on this great question,—the laws of nature,—says, "To give to nature an innate, changeless, invariable executive energy, would not only make faith and prayer void, but would inevitably tie the hands of God and make Him as helpless to answer prayers as for a paralytic to toss the Rocky Mountains into the Pacific Ocean."

By no means are there any such results to be feared. Prayer itself must be in line with law or it will be "asking amiss," and when faith is in line with law, *absolutely and surely* will prayers be answered, and not otherwise.

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Even the paralytic spoken of, if in line with the law governing restoration of bodily ailments, could be healed by divine power, coming along the medium of law, God's will back of it, and then, by *faith*, he could cast the mountains into the sea. (1 Cor. 13: 2; Matt. 17: 20.) No more "fatal breach" can be made than the idea to have God cut loose from law; it would leave him the author of confusion, his purposes at sea, in a maze of uncertainties, as regards revelations or commands.

Truly, it is the desire of the carnal human heart, to be "cut loose" from the obligations of law, so that, even though it did take a certain course of procedure in apostolic times to save people, there is no necessity to conform to that course now. Modern religionists claim, that if only the prayers are sincere, God can step aside from the "Law of Faith and Obedience,"—that his hands are not tied. That is about the way the human heart would reason, and make God the author of confusion. No, indeed; law must be obeyed, even under grace. Some things are impossible with God,—he cannot lie. Can he save a sinner contrary to Gospel Law? Not every one that sayeth, Lord, Lord, . . . but he that doeth the will of God,—that is law,—shall enter the kingdom. The Gospel law of grace is faith and obedience. Without it there is no regeneration,—no regeneration, no salvation.

Now, as to prayer, what is it? The breathings of a soul that wants God or some desired favor.

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"Ask and ye shall receive." Ask how? Presumptuously? Verily, nay, but according to the law of love and desire.

"Knock and it shall be opened." How knock? Irreverently? Nay; by no means, but with due reverence.

"Seek and ye shall find." How seek? Where there is something to find? Of course, not in the barren fields of disobedience, outside the pale of Gospel plenty. Belief that is not founded on Jesus, as "the Scriptures hath said," is vain (John 7: 38), so far as eternal salvation for the soul is concerned.

While prayer, in the primary sense, is making known the desires of the heart to God, in the absolute sense it is bringing the outer mind into a condition to forget earthly surroundings, and center the thoughts on things more congenial to the inner mind, and, by a series of presuggestions, strengthen the powers that sit enthroned there.

By this means there is an overflowing in public prayer that reaches others, and does the whole assembly good. Herein is the great secret of prayer that helps others. Here catch a gleam of heavenly truth that you may know how to reach dear souls lost in sin, or how to revive the sickly lambs. Prevailing prayer is *something more* than saying words. It is getting hold of real faith, that is deeper than the outer mind, and by thought-transference send out some powerful thunder-bolts, aided by divine impulses, that will demolish the strongholds of Satan. It can be done!

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Prayer, to be effectual in the grestest sense, is more than lip service, or simply the outer mind service. Real, effectual prayer must come from the very heart of true faith, from that faith that is enthroned within the inner mind, and consciousness of divine indwelling, where the forces of Omnipotence are ever held in reserve, to be called out by real, earnest desire and pleading.

Wisely select the specific object, and aim straight at the mark, otherwise prayers will be but "vain repetitions."

Public prayer, too often, consists in stereotyped expressions, lacking the faith of expectation back of it, How hard it is to grasp the meaning of Mark 11: 24!

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CHAPTER XIII.

FAITH.

It is indispensably necessary, in the discussion of subjects to follow, that we get some definite understanding of the meaning of faith, and its powers, in the ordinary conditions of "body, soul and spirit," and also in the sense of its powers under the complete dominion of Divine favor. The great stumbling-block to the masses, is, and has been, in ages past, to get an intelligent conception of what faith is in the broad field of its ramifications throughout the whole man, from the first inception of belief, as stamped upon the infant mind in its confidence and trust in the mother, to the last glimmering view as the soul of a saint bids farewell to this world of ours.

It is a subject that has everything to do with our destiny, and yet it is so little understood. Says one, "It is beyond the ken of human understanding to grasp its true meaning." Indeed, and yet the one thing of all others we must obtain, in order to work out our salvation. It is the sum total of Christ's mission in the world. It was the marvelous mystery to be revealed in his first sermon; it was the real *substance* of all his work in life, and the Amen of his farewell to his disciples.

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Nearly nineteen hundred years have passed since that great theme of FAITH was heralded to the world, exemplified in the life of Christ, and verified by his death and resurrection, and yet, as some would say, it doth not appear what it is. "O, ye of little faith," and "When the Son of man cometh, shall he find faith on the earth" (Luke 18: 8)? It does look a little as if his query would have to be answered negatively, and, still, the star of hope has not yet set.

To confound simple *belief* with *substantial faith*, at once confuses the mind and all is in a tangle. Belief, in its simplest form, is an assent of the outer mind, and it differs from reason in its nature, as reason becomes of an argumentative nature, and looks at the whys and wherefores, and therefore may be called the servant of belief. When the servant has fulfilled his duty, then the outer mind, through belief,—the mind's handmaid,—assents, gives credit, relies on, is convinced, and affirms on the evidence produced.

Without evidence of some kind, though it may be but of a vague perception, there can be no belief. One man tells us belief is of an entirely intellectual character; another affirms that it is moral, that is, has its seat in the conscience; another says that it is emotional in its character. This is all speculative, so far, at least, as to undertake to define its character to the narrow limits of either. We *can* get "behind belief" sufficiently to understand it, by judging of its effects or results.

In accepting, the intellect acquiesces and is passive; the conscientious scruples, so far as they may have

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a place in the outer mind, admit the decision of the intellect without controversy, and the emotional propensities become the recipients, and act in *harmony* with the nature of the belief.

The functions of the outer mind are now prepared to *suggest* to the inner mind the decisions, conclusions and absolute status of the outer mind, and faith is the result. In other words, there is a union and communion made with the life energies and powers of the divine essence within the soul, and faith,—the name given to the powers that are affiliated with the results of belief,—becomes an active, *living, creative energy, absolute* and effective, just in proportion to the intensity and force of belief or the suggestions of the outer mind.

When belief has gone no farther in its work than to reach the emotions, the whole work, as the result, is of a *superficial* nature, made up largely of the outer animal, corporal man, and his outer mind. But when its work is such as to get hold of the inner mind,—the real divine essence,—then faith is the power evolved. It is the generator of electric power. This power may be used for the weal or woe of the body, soul and spirit. If the power be a faith in demons, terrible results follow; if in man, the powers of man only are to be attained, if in the true God, the powers of God are at command, as said in previous chapters, so far as His powers are delegated to man, because of his likeness to God.

Now we are ready to more fully define faith, that we be understood. It is a substantial entity, and when

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normal has *restorative* and *creative* powers in harmony with divine law, because an element of deity, who is the very embodiment of order and law, in all the universe.

If, by faith, the worlds were framed, and by faith the walls of Jericho fell down, it is proper to say that faith is an entity of power. (Heb. 11.) Or, if the reader prefers to say, that it is the medium through which the power of God comes, it is in reality the same. If faith is the substance or assurance of things not seen, and assurance and certainty are the same, we can rest satisfied with either interpretation. Our reason for saying, faith is a substantial entity of power, instead of a medium of power, is, because we regard law as the medium through which power is assured. Faith is an embodied entity of power, and law the medium through which it reaches the object. A certain writer has well said, "Law is not an entity of itself, but a mode of action. There must be a will flowing along the channel of the law in order to its execution. No law touches you that the willing, energizing, administrating God does not himself touch you *in that law*."

Of evolution, such as we have referred to in previous chapters, the same writer says: "Evolution is not a Divine law, but a Divine process, by which God brings things to pass along certain lines of established law. There can be no evolution apart from the Guiding Hand."

Who, that has faith in the Bible, can help but conceive the idea that God *thought* and by *faith* the world

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was framed, and every other created thing in all the worlds of his unbounded Universe? He spoke, he believed,—with a faith that comes of perfect knowledge,—and everything came to pass, and there is not an atom in the universe, a drop of blood in the body, a nerve cord, a throb of the heart, or a breath we breathe, but is governed by a wise law of God. So in everything, touching our life here and hereafter, there is a law of God in which we find his will back of it all. In the redemptive plan of salvation,—though called a dispensation of grace,—there are laws immutable and fixed,—the primary and fundamental being that of the "*law of faith*," which is called a "perfect law of liberty" (Rom. 3: 27; James 1: 25).

Right at this point we make the remark, that the benefits to be derived from faith are applicable to the dual man, in dual form, that is to say, a faith, the result of a belief that has for its purpose bodily comforts only, may be limited to that realm, for it is a fact that getting the outer mind and the inner mind in line with established law, the results are always the same, regardless of the kind of persons or means used to accomplish the desired purpose.

This law is positive and absolute, so far as belief and faith affect the corporal body and the emotional propensities thereof. Thus far, and applicable to the "outer man," "according to your faith, so be it," is a truism, and to this end Christ spake the words, but in regard to regeneration, or to become a new creature in Christ Jesus, there is but one line of procedure that

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will produce and bring about "being made whole" spiritually, and that is *the truth*, or word of God. (1 Pet. 1: 23.) Erroneous doctrines believed may bring about a *moral* reformation of life and a comfortable religious life, but in the end bring disaster. (Matt. 7: 21; Luke 13: 25–28).

The want of a knowledge of this *absolute* law, as mentioned above, is the stumbling-stone and rock of offense to thousands to-day, in regard to what is called "divine healing." Not understanding this law, many denounce, in unmeasured terms, all such proceedings, and in many cases there is a reason for so doing, because of deceptive results following in the line of religious belief.

If, however, the line were drawn where bodily health comes in, a better understanding would be the result. Faith is a power that is effective only in obedience to the desired end along its legitimate channel.

To impress the mind more fully and intelligently, in regard to this important point, we reiterate the fact that the first step to the domain of the intellect is real or apparent evidence, producing, through a process of reasoning, belief, which is suggested to the inner mind, soul or real life, which is the creative energy, and then *faith assumes form, a real, tangible entity.*

Now, if the only purpose thus far was, or is, to heal bodily infirmities, it is effective to that end, because along a legitimate channel. Being in harmony with the law by which belief does reach the domain of the inner mind, faith *does* assume form, and it being the

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creative energy of life, operates in obedience to the desired end, which is a restorative of bodily health,—faith being the stronger, disease is routed. In other words, by faith the creative energy is put in motion, and so infused into the body, that life becomes the dominant power, so that disease loses its hold, the power of disease is dethroned and the organic functions are made whole; life is restored, and the desired end is accomplished.

As was shown before, concerning the powers of the inner mind, while the body is in a state of somnambulism, it has extraordinary strength. By this our position is plainly demonstrated. Now this establishes the fact that faith, regardless of the process or means used to produce it, is the same in its power over the corporal man. Man, being a free agent, can choose as he may be inclined by his belief, and no matter in what way he obtained that belief, the suggestions to the inner mind are impressed thereon. The inner mind, not being controlled by inductive reason, at once accepts the suggestions, and the effect is life-power operative along legitimate lines in legitimate channels.

This at once solves the seeming mystery why those "not of us" (Mark 9: 38) *could* and *can* cast out devils as well as the disciples of Christ. This power, also, is no proof whatever that the religious belief of such persons is correct. To reach the higher life, and make whole that eternal principle of man, that shall exist

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when the body dies, a divine process of operation must be established.

It is now a matter of regenerating the soul itself. The indwelling, divine God-man is to be saved. To that end and for that purpose the absolute and eternal process of God must be the means. The evidences must be the harmonies of the Word of God. The essence of truth is embodied in Christ, and incorporated into the Gospel, which is the mode or medium of action. The creative energies of Divinity, through faith, evolve the new man by destroying the reigning power of soul-disease,—sin. The curative energy,—life eternal,—being superior to the powers of evil, the inner man becomes the strong man, in whom the power of faith is supreme, because faith is the power by which the soul gets hold of the eternal essence of divinity, and becomes a part of the Father, the Son, and the Holy Spirit, binding the Trinity and the new-born soul together.

To give emphasis to the truth that body-life is one thing and eternal life another, we repeat, organic life in all living things, is the same, simply a principle or entity beyond our comprehension, always effective in accordance with the germs or kind of object in which it operates. In the mortal body its effects are in harmony with the genus man. By a certain process life is engendered, protected, and prolonged.

We have shown how and by what means the vital principle permeates the tissues and every vital part of the body. The *mind* is at the helm, directing the whole

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matter as pertains to the body, and when it comes to the matter of eternal existence for the vital principle itself,—its eternal restoration into the realm of deity,—quite another element must be turned into the depths of the offspring of God, and there is but one means provided, and that is the eternal Word made flesh, that humanity might know how to apprehend Christ,—the eternal principle of endless life. Therefore it does make a difference *how* and by *what means we believe*, and WHO is the *author and finisher* of our faith, relative to eternal salvation.

When our belief is the outcome of Gospel truth,—the seed, the Word of God (1 Pet. 1: 23), our faith will be correspondingly pure, our repentance genuine, and our obedience in harmony with the Gospel. The new creature,—born of God,—will fully become permeated with the divine characteristics of Christ,—the ideal of Christian character. Christ will be in us, in very truth, as really as God was in him, in the fullness of perfection.

We must get beyond the point of belief,—where thousands remain content,—and get into an earnestness of spirit, through the powers of a real faith, that the outer man may be held in subjection by the stronger man. The world must lose its grip, and in the freedom of religious liberty we may be able to do "all things through Christ" (Phil. 4: 13). We must be absolutely, unswervingly and eternally consecrated to the will of God. To this end we must have but one option, one choice, and that is the whole Gospel,—the will of God.

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Faith alone will be barren of results, therefore dead, but when of a living, energizing nature, the "all things" of the Gospel will be appropriated and established in the "house of faith,"—and become the means of grace and evidences of *completeness* in Christ. (James 2: 14–26; Col. 2: 10.) Christ being "our righteousness," in accepting the Gospel that righteousness becomes ours "by grace," and we shall obtain the full, absolute, "gift of God, which is eternal life through Jesus Christ, our Lord" (Rom. 6: 23).

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CHAPTER XIV.

"CHRISTIAN SCIENCE."

Following what we have said in the chapter on faith, we trust the reader is fully prepared to enter into an investigation of the subject of divine healing, so-called by many, each class having some special or specific object in view, apart from simply the healing of the bodily ills to which flesh is heir.

Some gather in the mammon of unrighteousness by enticing the unwary and credulous into their confidence, others use it to entice men and women into their religious belief, and in this are very successful. Believing, as we do, that there is much harm done to the best interests of humanity, along this line, is why we thus deem it proper to expose the errors of those would-be reformers. We make the declaration, fully assured it is true, that the success, of any class, sect, or society, in their efforts to heal, is NO PROOF WHATEVER *of their teaching, morally or religiously, being true.*

Those who attach the term "divine healing" have nothing divine in reality, more than so far as they come in line with laws that emanate from a Divine Being. In the same sense we can call talking, seeing and hearing divine, as it is of divine origin,—that is, the powers thereof. We might say that digestion is a divine proc-

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ess, because God originated the human system. But say they, it is "divine" because it is a direct interposition of God's power. So is the beating of the heart a direct result of the powers of God, but all in accordance with established law. It is "in God we live, move and have our being."

To attribute success to some divine favor, *specially* called out from God, will not harmonize with *common reason* or Holy Writ, therefore the claim is not well taken. How about the remarkable success in healing, among the heathens of India, and other benighted nations? Their success is said to be far ahead of anything in civilized nations. There is no mystery about the matter when we understand the laws governing the same.

In our own land the same results, just as it is with religious mania, follow the efforts of those who, by no means, give evidence that they are the followers of Christ, for in much they deny him.

To denounce the whole system, apply hard names to it, and delegate it to the works of the evil one, is, to say the least, very inconsistent. In that way error cannot be exposed or truth arrived at. If there were any efficacy in simply denouncing a thing, where would the Bible and Christianity be to-day? Call all things by their right names, get at the root of the matter, and, taking a stand in the light of truth, no matter what the question, show the deluded and over-easy persuaded, the danger signals ahead, lest they be led astray by the blind, and all fall into the ditch at last,—lose their eter-

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nal souls by following some phantasm or visionary hope as regards the future.

Out of the number of different societies, claiming in their tenets of doctrine "divine healing" or "faith healing," we select one, the "Christian Science," which, by the way, has but little of either quality, which the name would seem to signify. A certain writer says of it: "There is no more Christianity in it than in Mohammed, and no more science than in the atheistical evolution of Charles Darwin."

Our readers, doubtless, will acquiesce in the saying after reading some extracts from their works. Knowing from personal acquaintance and the knowledge of facts, in regard to some who have been led astray from the true doctrine by this erroneous doctrine, the writer feels it a duty to warn others of the dire results following an acceptance of their teachings. "Forewarned is to be forearmed."

In this day of dissolving creeds and blasphemous attacks on the Bible, a warning is needed that the "elect" be on their guard. The doctrine of this society, as well as that of Theosophy, similar in many respects, is gaining disciples rapidly, and the issue or conflict with the "old, old story," is upon us and must be met. The doctrine of those societies, largely, is congenial to the minds of those who want no restraint thrown around their carnal desires, and for their creed want nothing but the wide and broad platform of the "Fatherhood of God and the brotherhood of man,"

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which, in its legitimate bounds, is all right, but in their interpretations they would dethrone Christ from his divinity, and place his Gospel below their own, and they have no use for the Christian church, hence denounce all other creeds.

Something over thirty years ago a Miss Eddy, of Massachusetts, set up her theory from whence has come this thing, called "Christian Science." Notwithstanding her claims of discovery, it is a revival of the old Oriental Pantheism, mixed with Brahmanism or Buddhism, and some new idiocrasies to make it palatable to people raised under Christian influences, who want, they know not what, only so it is not orthodox Christianity.

Their creed is in substance this: "There is no matter. There is no individual mind. There is no personal God. There is no evil; no devil. The Bible does not mean what it says; even the historical part of the New Testament must be *spiritually* interpreted!"

"To believe in matter," they say, "is an illusion." ["Science and Health," page 303.] "In sickness you only feel a belief, whether it be colic, cancer, consumption, or what not," is their theory. ["Science and Health," page 297.] I will give a few extracts from their theology: "Jesus never ransomed man by paying the debt that sin incurs; whosoever sins must suffer." ["Science and Health," Vol. 2, page 189.]

"Sin is not forgiven; we cannot escape its penalty." [Vol. 2, page 165.]

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"The belief that man has a separate life or soul from God is the error Jesus came to destroy." [Vol. 2 page 193.]

"Petitioning a personal Deity is a misapprehension of the source and means of all good and blessedness; therefore it cannot be beneficial." [Vol. 2, page 170.]

"Asking God to pardon sin is a vain repetition, such as the heathen use. Habitual goodness is praying without ceasing." [Vol. 2, page 173.]

The "Christian Science" people claim man is "incapable of sin, sickness and death, inasmuch as he is of God,—hence he cannot depart from holiness. Divine Science, God and man are inseparable. God is *principle*, man is *ideal*." ["Science and Health," pages 541–2.]

Miss Eddy says: "In the year 1866 I discovered the science of metaphysical healing, which I afterwards named 'Christian Science.' The discovery came to pass in this way: During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in January of 1866, I gained the scientific certainty that all causation was mind, and every effect a mental phenomenon."

Mark the words, "*trying*" for twenty years to bring about a certain idea already formed in the mind in the *beginning!* Being of Quaker descent, she could readily spiritualize all Scripture, and deny the literal interpretation thereof, and, exercising the mind twenty years to bring it to a certain point has resulted in the doctrines of "Christian Science,"—a doctrine religiously in direct conflict with the Bible in many respects. In-

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stead of taking the inspired truth as a guide, and so love it as to work all things out by that rule, she was "trying" for wisdom from some other source. What did she get? Let the disciples of "Christian Science" answer, but before becoming too devoted to her revelations, it might be well for them to read 2 Thess. 2: 10, 11, and then it may be proper to claim her revelations as coming from a "spirit" that the Lord sent.

In many respects, she may have woven in truths, as regards metaphysical healing, on lines taking in concentration of thought, mind-force, telepathy, suggestions, etc., but how ridiculous to formulate a system of that nature to apply to the salvation of the souls of men; making metaphysical healing the prime factor!

In the acceptance of such a religion one has to use an interpretation of the Scriptures, entirely foreign to the real meaning of the Bible, and will be compelled to forego even the proprieties of ordinary reason and good common sense.

The leading element in "Christian Science" is not *self*-denial, but denial of Bible truth, Bible science, as well as natural science. Everything ever advanced by eternal wisdom, is, by this woman negatived, unless it can fit her peculiar notions. She says, All evil is in the imagination, thus destroying the standard of good for if there be no opposite, where is the other side of the question? It is a universal law, taught in the Bible, that there are opposites,—affirmatives and negatives, Light and darkness, good and evil, God and Satan, heaven and hell, and so on.

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Miss Eddy started a college where students received an education on "Christian Science" lines. There were twelve lessons in the course,—half of them given in one week! For the lessons the moderate sum of $300 was charged.

The fundamental theory of her teaching, as given in her books, is something like these quotations: "The only realities are the Divine Mind and its ideas." "Erring mortal views, misnamed *mind*, produce all the organic and animal action of the mortal body." "We have sensationless bodies and not sentient matter." "Matter has no sensations." "There is a falsity in all natural things." "It is mortal mind that suffers, sees, feels, etc., since matter cannot suffer." "God is principle, not person." "Mind can never be in man." "Divine science shows that matter and mortal body are the illusions of human belief."

Thus their theory consists in affirming certain things without proof, and in point blank denying things that are true.

In regard to their manner of healing the sick, the subjoined article, in a terse manner, gives light on the subject on that line:

"The Christian Science process of healing the sick is wholly a mental one. The philosophy rests upon the broad but self-contradictory theory that there is no such thing as sickness; that there are no material things; that that which we call material is illusion; that, in short, all is spirit and all is good. When the Christian Science healer,—the name is a misnomer, because if there

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is no such thing as sickness there would be nothing to heal, and hence there could be no such thing as a healer,—approaches the ailing, he throws the whole force of his mentality upon the mind of the one who thinks he is sick, but is not, if there is no such thing as sickness, to get him into a line of reasoning which will lead him to the belief that there being no such thing as sickness, he is not, nor could he be sick; that what he conceives to be pain, 'bad feelings,' and the like, are pure illusion, and since he could not have that which is not, he is not sick at all. That is the 'prescription' which the Christian Science healer gives to all patients. The prescription costs from 50 cents to $5,—sometimes more and sometimes less.

"Christian Science,—mental science is a better name,—will be found, at its last analysis, to teach that the mind can so impress another mind that it believes all is illusion, except spirit, which is intangible. It can be made to believe that moral standards are illusions, or the impressed may feel secure in going down into the depths of the sea and staying there, for the water of the sea is illusion and the danger of drowning a fallacy. When standards of morality are admitted to be illusions, and the possibility of a person drowning is believed to be a 'falsity,' the range of the conduct of the impressed is absolutely within bounds set by the mind that does the impressing,—the healer.

"These propositions are not illusions, but cold, substantial facts that Christian Science itself proves with as much clearness and certainty as the solution of

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a mathematical problem could be made clear and certain by demonstration. It is doubtless true that Christian Scientists generally are people of as high character as the average members of other schools of philosophy and religion, but the fact remains, nevertheless, that pain, sickness, death, trees, flowers, the earth and the worlds of God are very far from being illusions.

"Thousands of years before the Christian era, Manu, the Hindoo metaphysician and law-giver, taught that Brahm, or God, is a spirit, and that all things are spirit. When asked how that could be, when all things that are perceptible to the senses are tangible substance, he answered: 'Ah, what you call substance is illusion.' Of course, so wise and so great a man could not be contradicted, but the people continued firm in the belief that when a fellow is thrown to the pavement by a banana peel he strikes a very substantial reality, and although Brahman priests teach to this day the doctrine of the unreality of what are called material things, they eat and drink and are as fond of all the other 'illusions' as our Christian Scientists are.

"But Manu of old and Christian Scientists of to-day, to the contrary notwithstanding, material things are not illusions, and, moreover, but for tangible substances, man would have no use for mind. Matter and mind are necessarily coexistent. There could not be mind without something to employ itself upon. If there were no things for the mind to think about, there would be no thoughts, nor could there be matter without mind to cognize it. It is matter because the mind

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apprehends it. The falling tree in the forest produces no sound unless there be ears to apprehend it. If there are no material substances, if there are no such things as disease microbes, if there is no pain, no death, no grave, no sandstorms, no board bills,—if they all are mere illusions,—then mind is itself an illusion, and we are not at all.

"Rather is it true that all things are manifestations of God and are God. That is to say, natural law is God, and it is also true that natural law always administers itself beneficently. It never injures anything. It never makes mistakes. It operates in love and tenderness for the good of the bowlder in the mountain and the archangel in Paradise. Natural law cannot be broken, and when a man runs counter to it, it is the man, not the law, that is broken. If he suffers mentally or physically, it is because natural law has been antagonized, and he has gotten the worst of it. Existence is a reality, and all things that enter into it are realities. Cowper's mind, like his stomach, was under the influence of indigestion when he said: 'This world is all a fleeting show for man's illusion given,' and the same ailment is the warp and woof of the philosophy of Christian Science."—*L. A. Herald.*

One most remarkable thing, and as absurd as remarkable, is the fact that all the different schools of "divine healers" are at war with each other's religious views of things. Dowey, the great apostle of the work in Chicago, says the works of the "Christian Scientists' are the works of Satan. They, in turn, say he is a "dis-

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ciple of darkness." The Theosophists, who, by no means, ignore metaphysical healing, say of the "Christian Scientists": "They sail under a glaring fallacy, claiming that either a philosophy or religion is a necessary adjunct to a successful result, which mistaken assumption has led to the manufacture of a brand-new worship, compounded in unequal portions of an exorbitant estimate of physical perfection and a passionate, ignorant adoration of the power and function of spirit and mind. The strange assertions of this novel *cultus* resemble nothing hitherto known in the domain of either religion or philosophy. . . . Its creed is more a matter of strong and passionate *feeling*, as to the promised results, than to *clear seeing*, as to the tendencies of the methods employed."

Mrs. Carrie Judd Montgomery, a leading disciple of the faith-cure method of treating diseases, in speaking of her "Home of Peace," at San Francisco, Cal., says, "Our methods are often confounded with that of Christian Science, which, we think, is the devil's counterfeit of divine healing." Eld. H. C. Waddell, in charge of the "Training Homé" for mission work, same city says, "that he formerly was associated with the Christian Scientists, but saw so much error in their teachings that he came out from among them and now preaches against their doctrines."

We know of no theory of a religious nature, so inconsistent with Bible doctrine, and, we might say, common sense, as that of Christian Science, so-called. You might about as well be an out-and-out skeptic at once.

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We hear it frequently said that this or that religious work has a tendency to make men and women better, especially in a moral sense; then, why not encourage it? The question may also be asked, Why not espouse and work for a religion that will not only make men better morally, but also will save to the *uttermost?* Why stop short of taking the best and sure plan, that we know has all the elements of good it is possible to have, engrafted in the incomplete systems? Having the complete system we are that much ahead.

Just so in this matter of divine healing or treating bodily afflictions. Why not, at once, fall in line with a religion that is true without a question of doubt? If religion we must have, in order to a concentration of mind and thought, and a *modus operandi* of treatment that will produce the desired result, let us accept the best and carry it out to the betterment of mortals, here and hereafter.

There is no veto found in the Bible against bodily healing. The Great Author of our Christian religion has sanctioned it by his work and sanctified it by his life and atonement. He "himself took our infirmities and bore our sicknesses" (Matt. 8: 17).

While this quotation may not directly allude to bodily sickness, yet sickness is an infirmity, doubtless the result of the fall, and by his atonement Christ bore all that was entailed on the human family by sin. It is evident that when he "went about healing all manner of sickness" (Matt. 4: 23), he *did* heal bodily infirmities. The eye-witnesses of his personal ministry prac-

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ticed it. James, in his epistle, enjoins it, especially upon believers. Therefore we can see no reason why any one should be found going after strange ideal gods, or be led away from the Truth by religious quacks, who devise a course of practice to relieve the defects of the body and then bring in heresies that deceive the soul. We do know the followers of the Lord Jesus Christ can accomplish as much, in line with the Divine Mind, as any other people. To them there are promises that shall never fail, so long as they walk in the light as Jesus walked in the light. There is no system of revelation so complete as the Gospel. It will meet all the demands of body, soul and spirit.

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CHAPTER XV.

GOSPEL HEALING.

In this chapter we enter upon an investigation of the subject of "healing," as given in the Bible. It is not our purpose to provoke controversy, therefore we shall refrain from giving opinions of our own, but look at the subject from a Bible standpoint, in an exhaustive manner, covering largely the entire field, that each reader may see and be persuaded in his own mind, as to the place it occupies in the Gospel, which is our rule of faith. See whether or not it involves the best interests of our relation to God and the welfare of this "human form divine," given us by our Creator.

In our investigations and presentation of the subject, we purpose to keep within the bounds of conservative lines, knowing it to be the safest ground to occupy in all questions, out of which heated discussions have arisen in the religious world. In striving for the mastery,—that is, success,—we should be temperate in all things. (1 Cor. 9: 25.) In a proper understanding of the Scriptures it requires calm, discriminate judgment,—jealously to have an eye single to the real meaning and significance of words and their bearing on the subject, careful of a misapplication of terms. Never wrest them from their most logical definitions, but let the Bible be

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its own interpreter, because the spirit of the Holy Word undoubtedly is infallible, while the mind and judgment of man are not.

We believed it best to give to the reader the foregoing chapters that he might, in a more intelligent way, be able to grasp the subject now under consideration. What we mean is this: There has arisen a deep-seated prejudice against the indiscriminate manner and course pursued by the various schools of "Faith Healing," because of their claims. In much of their doctrine, pertaining to the religious phase of their tenets of faith on the subject of healing, there are glaring inconsistencies, so much so that many good people are led to the conclusion there is more humbug about it than anything else, and for that reason it is possible that the place which Gospel healing should occupy has been ignored to a greater or less extent.

In like manner the Gospel means of salvation has been wrested out of its legitimate place, by many schools of theology, and great inconsistencies are indulged in by the many sects. But this should be no reason why we should lightly esteem or have prejudices against the true meaning of Gospel teaching. It is useless to attempt to shut our eyes or ears to the many cases of healing performed by the various faith-healing schools of the day. We may close our eyes and say there is no light, but there is light, all the same, only our closed eyes do not perceive it. We may stop our ears and say, "There is no thunder," but the thunders continue to roll, though we are not conscious of it.

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It becomes necessary to solve this problem, of apparently miraculous healing, and discover whether there is anything supernatural about it or not. This question settled, perhaps the prejudices will be dispelled and the mind more ready to accept the Gospel plan. That is why the foregoing chapters have been written, that this great barrier might be delegated to its proper place. Then the way would be more clear in regard to the subject under consideration.

However, by way of an apology, we say that while we do touch upon other phases of mind phenomena, somewhat foreign to the subject of faith-healing, our excuse for that is, they were so closely allied to the same, and it was a good time, as we thought, to expose the many fallacies arising from mind phenomena and the evil arising by grafting them on the Gospel plan of redemption, or attempting to do so.

We have entered our protest against the practice of taking advantage of persons who have been healed, by some one of the mental processes in vogue, and then carry them captive to a spiritual Babylon; and, having backed up our protest in the way we have, we shall pursue our work, with the hope that these explanations are all sufficient.

The first inquiry likely to arise in the mind while entering this investigation is this: Is Gospel healing for the bodily infirmities a matter of Gospel teaching and Gospel practice? There is but one safe way to answer questions relative to Gospel matters, or matters claiming Gospel authority, and that is, Let the Gospel

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itself reply. If the answer comes through that source, let man be submissive, satisfied, and ask no more questions.

Who gave us the Gospel? Christ, the Son of God. (Rom. 1: 9; Mark 1: 1.) From whom did it come? From God (Rom. 1: 1). What is its purpose? Salvation. (Eph. 1: 13.) What kind of salvation? Salvation from sin. (Matt. 1: 21.) How far extends its comprehensiveness? To all the world, and for all the results of sin. "As in Adam all die, even so in Christ shall all be made alive" (Matt. 28: 19; 1 Cor. 15: 22). Does that universal power of Christ apply to bodily infirmities?

Matthew, when he wrote his account of the Gospel, seemed to think so, because, when he speaks of Christ being engaged in healing the sick of bodily infirmities, such as Peter's wife's mother and all that were sick who were brought to him, as well as those possessed with devils, he quotes the passage from Esaias, the prophet, "Himself took our infirmities and bore our sicknesses" (Matt. 8: 14, 17). It is quite probable that the Savior himself gave that interpretation to Matthew of the prophecy, as he usually did concerning the fulfillment of prophecy (Mark 12: 10; Luke 4: 21), but be that as it may, the inspired apostle so understood it, and that settles it.

Do we really get a full conception of the glorious doctrine of the atonement, unless we include bodily infirmities, which are undoubtedly the results of sin that was entailed upon man by the fall? Believing that

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Christ vicariously bore our sins of a spiritual nature, why not include the whole man, that has been affected by sin? If he bore anything for us, it was that we may not have to bear them. He bore our sins in his body on the tree (1 Pet. 2: 24), that we need not bear them in our *bodies*, souls or spirits. A full Savior, surely, for all our griefs, sorrows and afflictions.

Dr. Hovey, in his "Miracles of Christ," says, in commenting on the passage quoted by Matthew, as given above: "The words quoted by the evangelist are descriptive, in the original passage, of *vicarious suffering*. It is next to impossible to understand them otherwise. Hence, in the miraculous healing of disease,—which is the fruit, if not the penalty of sin,—Jesus appears to have a full sense of the evil and pain which he removed. His anguish in the garden and on the cross was but the culmination of that which he felt almost daily, while healing the sick, cleansing the leprous, or forgiving the penitent. By the holy sharpness of his vision he pierced through the veil of sense and natural cause, and saw the *moral evil*, the black root of all disorder, the source of all bodily suffering. He could, therefore, heal neither bodily or spiritual disease without a deep consciousness of his special relation to man as the substitute, the Redeemer, the Lamb of God who was to bear the penalty of the world's guilt."

It does, without doubt, look as though, in the atonement, there is laid the corner-stone for bodily healing as well as the restoration of the soul. From the foundation, laid in the atonement, we build the noble struc-

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ture of salvation,—or house of faith. Shall we leave out of the building one single prop? Let us see to it that we make all things according to the pattern (Heb. 8: 5), as shown us in Christ.

Regeneration, sanctification and eternal holiness are the outcome of the life and death of Christ for the soul; resurrection and glorification for the body emanate from the same source. While in this stage of probation there is preparatory work to be done along the line of God's gracious providence, where we may taste of the good things of God, applicable, alike, to the body and soul, each in their several relations, that, out of it all, we may realize what a precious Savior we have, that will stoop to our least needs, sympathize with us in our little sorrows as well as in our great griefs. He will give a listening ear to all our expressions of pain and sorrow, and come to the afflicted, where "wave resounds to wave," and he will say, "Peace, be still."

Did Christ teach directly, and in positive terms, the doctrine of bodily healing? There is no teaching so emphatic as that of example. On that score the evidence is superabundant. It stands out in the personal ministry of Christ with such prominence, that, to take it away, would rob his life-work of one of its most salient features.

In answer to the above questions we deem it unnecessary to refer to the numerous instances on record in the Gospel, as we shall refer to them in reference to other points to be brought out. That he did teach the

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doctrine by example, goes without saying more on that point.

As to precept, what have we? In the first commission given to his disciples he said, "Go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give" (Matt. 10: 7, 8).

In the next commission to his disciples, being now seventy in number, he gave commandment to heal the sick and tell them, "The kingdom of God is come nigh to them" (Luke 10: 9).

Nothing seemed to have more prominence, in these commissions from the Lord, than that of healing the sick. Finally, when he had completed his public, personal ministry on earth, and, in his farewell address, given the great commission, he said: "All power is given unto me in heaven and in earth; go ye therefore, and teach all nations, ... teaching them to observe ALL *things* whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. . . . . He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover" (Matt. 28: 18–20; Mark 16: 16–18).

We notice that the commission is not to be verified by these signs in the hands of the apostles, or to whom given at that time only, but to them that believe. Prior to this they had received the command, "Heal the

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sick," and now he tells them to teach the "all things" he had commanded them, and doing so certain signs should follow them that believe. One of the signs is that of laying hands on the sick and they should recover. This is universal in its application, following faith in the Gospel. In the ministry of Christ, inseparable from his work, it went hand in hand; so in the ministry of the apostles and succeeding generations among believers, as will be shown further on.

There can be no question as to the ministry of Christ being of a two-fold nature. "Thy sins be forgiven thee," and "be thou whole," went together. Sometimes only the one is spoken of; sometimes the other.

In the apostolic age bodily healing was recognized as belonging to the one "common salvation." At that age it was regarded as one of the important factors in church work,—wherever they went preaching the Gospel.

In Christ were manifest the characteristics of God; in him dwelt the fullness of God. His life and teachings were a revelation of God's supreme will of love and mercy. To the apostles he delegated the same characteristics, and through them, and the church in general, the Gospel is preached, that each individual member may enjoy the privileges and benefits of the church. In nothing is there a clearer record of promise to the church universal, through all generations, than that these signs should follow those that believe the Gospel. As to what may be the hindrances in the

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way to practically carry out Gospel commands, or attain to the blessings of Gospel promise, has nothing to do with the subject in a presentation of the evidences from a Gospel standpoint. It is possible to come into contact with persons so skeptical, as to be beyond the power of ever reaching them, that they might believe and become recipients of pardoning mercy, yet that, by no means, would prove that the Gospel is not the power of God unto salvation to them that believe it.

Just now there seems to be a lethargy of deadness hanging over the professed Christian world. Learned bishops are letting themselves be heard, in terms of severe criticism, in regard to the worldliness of professed Christians, and they are not slow to confess that the preaching of the Gospel has become, in many respects, a dead letter, and that they have lost power somewhere, —not that God has limited the power of the Gospel, as to time, but that he has, as regards the necessary *degree of faith*. If, under the apostolic age, and even at the time of Christ, there was a lack of faith and neglect of the means of grace, necessary to success (Matt. 17:21), why should we wonder at lost power to-day? Possibly it would be nearer the truth to lay the fault at our own hearts, than at the feet of Sovereign Mercy.

In the absence of gospel truth bearing on the general claim of the professed Christian world, as to limitations of power, wisdom would dictate that we lay aside "early education," and preconceived opinions, as we frequently say, and take a clear, unprejudiced look in the Gospel glass, and compare notes, and see where

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we are. We are sure if we do this and find our bearings wrong we will endeavor to correct them. There can no good evolve from an erroneous opinion in matters of faith. What does Paul mean when he says, "The law was weak through the flesh" (Rom. 8: 3), if not that man had brought weakness to it through a want of faith in it, or a want of co-operating obedience. The said law was given for that people throughout their generations forever, but the records seem to show that the period of limitation, so far as being efficacious, came hundreds of years before the coming of Christ. There was but little power in it, because faith was wanting. Let us fear lest we fail from the same cause (Heb. 4:6; 3: 12).

There may be many difficulties in us because of our preferences, our prejudices or our surroundings in regard to the interpretation of seemingly obscure points, but there is one thing we should never fail to do, and that is, take a stand for what the Scriptures do say; give an unqualified assent, no matter what may be our own personal feelings regarding it. Should we be led into a fighting mood and go to pounding away at the author of the truth, and then find, in our sober moments, the exercise is useless, let us come up penitently and acknowledge we are wrong.

Stier, a commentator of some note, on the quotations, "He that believeth shall be saved," "Them that believe, these signs shall follow," gives us this pointed rendering: "Both the one and the other apply to ourselves, down to the present day, and, indeed, for all future time. Every one applies the first part of the

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saying to ourselves; teaching everywhere that faith and baptism are necessary in all ages to salvation, and that unbelief in all ages excludes from it. But what right has any one to separate the words that Jesus immediately added, from his former words? Where is it said that these former have reference to all men and all Christians, but that the promised signs, which should follow those who believe, referred solely to the Christians of the first age? 'What God has joined together, let not man put asunder.'"

Particular notice should be taken that the two sayings come in the same sentence, or saying of the Savior, no other thought intervening.

As further Gospel proof that the miraculous gifts were not confined to the twelve apostles, as we showed in the case of the seventy, we call attention to Stephen, who, though not an apostle, but a man full of the Holy Ghost, faith and power, did great wonders and miracles among the people. (Acts 6: 5, 8.)

The promise to all that believe and are baptized, is, they "shall receive the Gift of the Holy Ghost" (Acts 2: 8). They shall receive the qualification that Stephen had,—thus putting all believers on a par with disciples that worked miracles. At least they were of that class that could, with propriety, covet the best gifts, among which the apostle, in his day, enumerated the gift of miracles and of healing, that God had set in the church. (1 Cor. 12: 28, 31.)

In none of his epistolary writings did he even hint at the idea that his fellow-saints could not attain unto

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those best gifts. It is not at all probable that *all* did arrive at that degree of favor, neither did they arrive at the standard of Christian charity, or excellence, that gave evidence that they had passed from death to life, for he speaks of false brethren and those that should be excommunicated, and so it has been in all ages of the church.

That there is a falling away from the church of those who lack faith, sufficient to come into fellowship with God through Christ, is evident, but that God has withdrawn his promises, or made any of them void, is a matter that we should be careful in accepting, lest, peradventure, we may be found fighting against God, or barring the way for earnest, faithful children of God seeking and finding those best gifts, and enjoying the blessings of that grace that God has promised to his children.

Though all may not be able to attain thereto, let those who can, enjoy it. It certainly would be discouraging for those who believe that bodily healing, by faith, is possible, to have to resort to the machinations of "outsiders" who often have in view the object of making converts to their peculiar tenets of faith, as was intimated in previous chapters. That which was legal and lawful in the early years of the Christian church cannot be wrong now, unless set aside by plain declarations of Divine renunciation.

There are a people who claim they have the keys of the church and, because of infallibility, may set aside or graft on ordinances and edicts that will change the

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formalities of Christian worship, and still claim to meet the sanction of God, but we have no sympathy with such a doctrine.

In the privilege of our right, as a believer in Christ, and by the authority of God, we may be as much a member of Christ's body as Peter was, and the promises that were his, by divine concession, so far as it relates to sainthood and the attendant blessings that come through *faith*, though but one of the least of God's chosen ones, we can claim individually, and our Brotherhood may claim these blessings collectively.

That God did bring about special miracles through the apostles, is evident, but in no case did he, so far as we have learned, confine that specialty exclusively to them. If, by special favor, Paul was the instrument from whom aprons and handkerchiefs were carried to distant places, and that, when applied to the afflicted ones, the diseases departed, and evil spirits went out of them (Acts 19: 11, 12), is there any evidence that such special miracles may not be done in these last days?

That there were special favors granted and special works accomplished for special purposes, demonstrates the fact that God can and will manifest his power through faith, and that there is inherent in man a cord, that God will condescend to touch, and *will to do by man as it pleaseth him.* What he has done through the instrumentality of poor humanity, in days past, has opened a rift in the veil, through which the eye of faith beholdeth the wonderful condescension of a loving God. We should remember that he is not afar off, but

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an ever-present help in time of need. If his strong arms be under the faithful soul, and his almighty wings above, who can doubt his power to save body, soul and spirit?

From the incidents of bodily healing, that we have in the writings of the evangelists, and the author of the Acts,—which are only as a few sands gathered along the shore of that wonderful ocean of God's grace that spread over that Eastern country during Christ's ministry and the ministry of the early church,—we have ample testimony to know it was a matter of common occurrence, and had taken strong hold in the church as an accompanying means of doing good to the children of men. Being in a large measure a part of Christ's work, while moving among society in the days of his public ministry, and he having instructed his disciples in that part of the needed work, as in all other, it seemed to have been so generally accepted, that no controversy in regard to it arose, so far as the records go to show.

There were some complaints, however, in reference to the daily administration of charity and disorders in some of the churches; also some instructions in regard to collecting means for weak churches, but there is nothing touching any complaints as to the ministry of healing, excepting the one case of the father of the lunatic's son. (Matt. 17: 16.)

In the ministry of Christ's healing there was not a sameness under all circumstances, as to the course to be pursued, but very early in his work he laid his hands

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on the sick and healed them (Mark 6: 5; Luke 4: 40), and this custom and the mention of it, in his last commission, caused it to be the practice of the apostles, who, in addition to prayer, laid hands on those they healed. (Acts 28: 8.)

In the early practice of the apostles, or the twelve, when first sent out by their Master, they preached the Gospel, or that men should repent, and they cast out devils, anointed with oil many that were sick, and healed them. (Mark 6: 12, 13.) This was the practice while under the supervision of the Savior himself. Taking the records together, we get this practice out of them direct from Christ and the apostles, *viz.:* They laid on hands; they anointed with oil; and prayed; and the sick,—those diseased with bodily ailments,—were healed. We see where the practice originated, the authority back of it, and what it was for,—to heal the sick of whatsoever disease they had. Did the disciples perpetuate it in the church? Most assuredly. We have shown that the seventy practiced it, and the apostles, after Christ's ascension, did so. Stephen, though not an apostle, had the power to work wonders and miracles, and the church seemed to have no complaint or contention concerning it. It was, probably, thirty years after Christ's ascension that James, in his epistle, makes mention of it in an incidental manner, while admonishing his brethren that were scattered abroad, to be faithful and obedient to every means of grace.

He touches upon many things concerning their faith, and when he comes to the subject of their suffer-

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ing affliction, he would stir up their mind, that they be faithful, and under all their trials not to forget the doctrine of the Gospel, not to compromise their non-swearing principles, that had been taught by the Savior. "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5: 13, 14, 15).

Doubtless James had in view the patient trials of the prophets under the afflictions of persecutions and trials, as appears from verse 10, when he admonishes them to endure with patience the trials they may be called upon to pass through, and if any should be afflicted in like manner, let him pray. Now prayer was no *new* thing, but he admonished them to use it as a means of sustaining grace when tried. But if they were so blessed as to be joyful and happy in the service of God, why praise God for it by singing psalms? That was nothing *new*, but he so admonished them to thus praise the Lord for his goodness.

If any were sick, they were not to neglect this means of grace, for it is full of promise. There was nothing *new* in it, but he would call their attention to it,—stir up their "pure minds" in regard to the duties they owe to God, and the privileges and blessings in his service. How very natural this letter of love from an old father to his spiritual children, or brethren and

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sisters in the Lord! They readily, no doubt, understood it, and the admonitions, when received, likely did them good. Had any part been as a new command, more instructions, doubtless, would have been given.

When we refer to the records where this same ordinance is mentioned, we have laying on of hands connected with it. As in other like instances, the whole proceeding is not mentioned, but the thing done, or to be done, is alluded to in a casual way, knowing what the practice was, therefore, there is no need of a special detail of matters.

To know what is meant by "any sick," we need but refer to the practice of the disciples and apostles, as well as Christ, and we readily learn what class of sick people had hands laid on them, were prayed for, anointed with oil, and healed. It was those who were bodily diseased. "The prayer of faith shall save the sick, and the Lord shall raise him up."

When the Lord appeared unto Joseph in a dream, he was, in all probability, lying upon his bed in sleep, but after the revelation was received from the Lord, he was *raised* from sleep, and did as the Lord had bidden. (Matt. 1: 24.) When *raised* he was no longer asleep, so with the sick. When healed they are no longer sick, and, coming out of a sick state, as Joseph did out of his dream, are able to be up. If done by the power of the Lord, well might it be said that the Lord raised them up.

When the man that was sick of the palsy was brought to Christ, he saw *their faith* and said unto the

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sick of the palsy, "Son, be of good cheer; thy sins be forgiven thee." Afterward he said, "Arise, take up thy bed and go unto thy house." The Lord forgave his sins and *raised* him up from his bed of sickness. It was no uncommon thing for the Savior to forgive the sins of those he healed and raised up. How great a physician is Christ, that he can heal body and soul at the same time!

It does seem that James' advice to his brethren was good and worthy of imitation. Better to trust in the Lord than to "suffer many things of many physicians, . . . and to be nothing better, but rather worse" (Mark 5: 26).

We read of one Asa, who, when his disease was "exceeding great, . . . sought not to the Lord, but to the physicians, . . . and died" (2 Chron. 16: 12).

It is well to notice that while the Savior was personally present, and before he had shed his blood, and before the will of God was sealed with that blood, he could, at any time, and at any place, forgive sins,—the condition of the person being favorable,—but now we must comply with the conditions expressed in the will, which is in *force* since the death of the testator; therefore do not let us think James' words are applicable to those who have never been regenerated and born again, at least so far as they apply to the expression, "If he have committed sins, they shall be forgiven him."

Some of the "faith healers" have so loosely defined, in their tenets of faith, conclusions based on this Scripture, that it plainly is a misapplication of a truth, and

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calculated to do great harm. They say, Only believe,—be convinced,—and your bodily ills will pass away, and all your sins will be forgiven. This promise to the unconverted by men is an unpardonable perversion of the means of salvation. The great commission tells in what way we may become children of God and attain to the remission of sins and gift of the Holy Ghost. James, without doubt, has reference to contingent sins, happening along in the course of the Christian life—sins of weakness. Possibly he had reference, somewhat, to sins that are the cause of sickness, so generally believed by many in those days. (John 9: 3.) Only by walking in the light, as he is in the light, can we expect the blood of Christ "to cleanse us from all sin" (1 John 1: 7). These words, as well as those by James, are written to believers in Christ, and not to the unregenerate.

It is a pleasing thought, that, by trusting to the Lord for healing, and complying with the instructions given by James, which is the outcome of the means of gracious favor, as inaugurated by Christ to the church, he having consecrated it to a holy place by the precedent of laying on of his hands,—we shall also have the precious promise of the forgiveness of our yet unforgiven sins, if any. Thus the rite becomes a blessing to body and soul.

This, like many rites of the church, coming down through the ages, has been, to a greater or less extent, so subverted as to have attached to it more than it seems was ever intended. For instance, the Roman

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Catholic Church has it as one of the seven sacraments of the church. On Maundy-Thursday of each year the Bishop, with much ceremony, blesses the holy oil, which is to be used in what they call "extreme unction," and which is only practiced at the point of death, preparatory, as they claim, for the soul's entrance into its future abode. They claim it *purifies* the soul from past sins, thus placing greater confidence in the sacrament of anointing with oil than in the cleansing efficacy of Christ's blood, which, the apostle says, cleanses from *all sin.*

At the time of the Reformation, when Luther determined to cut loose from the Roman Catholic Church, in his zeal, he excluded this, with many other rites which, he claimed, were unauthorized by the Word of God, from church observance, and the result has been that a large proportion of the Protestant church bodies ignore it entirely. How much better it would have been for him,—if his purpose was to be governed by the Word of God,—to take it as he found it in the Bible, and, as a result, all the appendages of the Roman Church, that cluster around it, would have dropped off.

To make a clean sweep of an ordinance that may have within it some things of divine sanction, is not wise. Neither is it wise or prudent to put any other meaning to the plain words of Bible truth than are in them, in any ordinance or command. Too much spiritualizing has done away with a number of commands, that is, so far as to carry them out in a literal way, as

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the words signify, and as was contemplated by the Head of the church.

To attach such a spiritual signification or meaning to the rite of anointing, as is sometimes done, will open the door to do away with every outward ordinance of the church. There is but one safe ground to occupy, and that is the ground of the *meaning of words.*

Having shown that Christ, the apostles, the disciples, and the churches in the early day of Christianity did practice the healing of bodily infirmities, giving it a place in the new dispensation of grace, therefore it certainly is proper to call it "Gospel Healing."

The next matter for consideration, bearing on the question, is that of church history, that we may know if Gospel healing, which took its rise along with other church privileges and was a means of grace, was perpetuated by, or ceased with, the apostles.

Justin Martyr, a historian of the early days of the church, about one hundred years after James wrote his epistle, says, "For numberless demoniacs throughout the world and in your city, many of our Christian men, exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, *have healed and do heal,* rendering and driving the possessing devils out of the men, though they could not be cured by all the other exorcists and those who used incantations and drugs" (Apol 2; Chap. 6).

Irenæus, who wrote about twenty years later, says: "Wherefore, also, those who are in truth the disciples, receiving grace from Him, do, in His name, perform

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miracles, so as to promote the welfare of others, according to the which each has received from him. Others still heal the sick by laying their hands upon them and they are made whole" ("Adv. Haer," Book 2: 4).

Origin, some twenty years later on, writes: "And some give evidence of their having received, through their faith, a marvelous power, by the cures which they perform, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of his history. For by these means we, too, have seen many persons freed from grievous calamities, and from distractions of mind, and madness, and countless other ills, which could be cured neither by men nor devils."

Augustine, in the fourth century, says, "Miracles of healing are wrought even now in Christ's name." He makes special mention of one Innocentius, a devout Christian, and man of high rank in Carthage, who was suffering from a painful malady. Eminent surgeons had tried in vain to relieve him. A number of Christians went to prayer with the man himself, who prayed with such earnestness, that they looked for him to die praying. The malady was completely healed, to the surprise and astonishment of the surgeons. "The gladness, the praise, the thanksgiving to a compassionate and all-powerful God, which, with mingled joy and tears, now burst from the lips of all present, cannot be told by me" ("Works of Augustine," page 299).

Theodoret, a writer of some prominence in the fifth century, says, "Many heathen among us are being

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healed by Christians, from whatever sickness they have, so abundant are miracles in our midst" ("Modern Doubt," page 321).

Clement says, in his directions to those whose duty it is to visit the sick, "Let them, therefore, with fasting and prayer, make their intercessions, and not with the well-arranged and fitly-ordered words of learning, but as men who have received the gift of healing *confidently, to the glory of God*" ("Epis.," Chap. 12).

Mosheim, in the fourth century history, says, "But I cannot, on the other hand, assent to the opinion of those who maintain that in this century miracles had ceased."

In the face of all this evidence, no one can come to any other conclusion than that these things,—the working of miracles and healing of the sick,—existed for hundreds of years after the apostolic age. On some of the controverted questions of church polity, baptism, for instance, these church fathers are quoted as proof of what the ancient mode was. Their testimony is equally as well worthy of belief on the question of bodily healing. Receiving their testimony in the one case, we must in the other.

Other noted historians give evidence, corroborating what these church fathers say. Dr. Waterman says, "The miraculous gifts continued through the third century." Dowell declares, "There are several strongly-attested cases in the fourth century." Dr. Marshall, the translator of Cyprian, says, "There are successive evidences of them down to Constantine."

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This brings history down to the dark days of the true Christian church. While Constantine was a convert to Christianity (?), he by no means was a Christian. He dyed his hands in human gore, and did much to pervert the true Gospel practices. He, in a measure, put away all true spirituality, and placed so-called Christianity on a plane of cold formality. No wonder many of the marks of a true church were lost sight of, and, quite likely, the working of miracles in the church generally came to an end, as the Spirit of God,—"law of faith," as Paul calls it,—will not work in the leaven of cold formality. But with all the corruptions of the church in that age, it is most likely that God had a people through whom the faith "once delivered to the saints" was kept inviolate. When the church departs from the plain principles of the Gospel, giving up practical Christianity for the form, and forgetting that her "citizenship is in heaven," and that the luxuries, pomp and splendor of this world are fatal to her prosperity, then we may conclude "her glory has departed."

In a people called the Waldenses, it seems much of the true faith was preserved. When the Roman apostasy took place, and a bloody emperor swayed his scepter over God's devoted few, some of them fled into the mountains, amid Alpine snows, and into the caves and dens of the earth. The faith was kept burning, however, in the hearts of those persecuted people. From generation to generation the seed of the apostolic church was kept pure.

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As a witness coming down through the dark ages of the church, we present some of their testimony: "Therefore, concerning this anointing of the sick, we hold it as an article of faith, and profess sincerely, from the heart, that sick persons, when they ask it, may lawfully be anointed with the anointing oil by one who joins with them in praying that it may be efficacious to the healing of the body, according to the design and end and effect, mentioned by the apostles; and we profess that such anointing, performed according to the apostolic design and practice, will be healing and profitable" ("Waldenses, Con.," 1431).

Then, after their bitter condemnation of the practice of the Roman church, in changing an ordinance intended for life and restoration to health, into one for death service, as the Papists do in "Extreme Unction," they say: "Albeit we confess that the anointing of the sick, performed according to the design, end, and purpose of the apostles, and according to their practice and power, of which St. Mark and James make mention, is lawful. . . . We would exhort all that when they are really ill they omit not to receive that ordinance, . . . and in no way despise it, because despisers of that or any other ordinances, so far as they are ordained by Christ, are to be punished and corrected, according to the rules of the evangelical law" ("Waldenses, Con.")

These quotations are made to show there has been no age, since the days of the apostles, in which this, with other rites or privileges of the Christian church, or at least those having still a semblance of the Gospel

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church, was not practiced. Were we to give the many accounts, fully attested, of the wonderful works in healing the sick, in modern times, this volume would not suffice to enumerate them. Want of room forbids that I should speak of what is on record from Luther, Baxter, Knox, Livingston and John Welsh, who, on one occasion, prayed forty-eight hours that a man, thought to be dead, might come to life, and he succeeded at the last hour, as they were about to consign the body to the tomb.

This case was somewhat a *miracle of prayer*, if not a miracle of raising the dead. There are some most remarkable cases of healing from the Scotch Covenanters, who were a most earnest, zealous people in their religious faith. So we might go on down to the present day, and still comes the glad news from over the land.

Since we commenced preparing these chapters for publication there have been several well-authenticated cases of recent occurrence brought to our notice, showing that the Gospel plan of healing is successful to a remarkable degree, when proper conditions are observed.

The cases referred to were persons who had learned of James that the anointing, prayer and laying on of hands was a sacrament or means of grace for life and health to the body, and although seemingly their feet had touched the chilly waters, in a remarkable manner health was granted, and the dear members are rejoicing in praises to God for his goodness.

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CHAPTER XVI.

GOSPEL HEALING CONTINUED.

MIRACLES.

The Christian religion was established and verified through the working of miracles. Its success depended in a large measure upon the first representatives having the power to work miracles. From the first act of God, in revealing to Mary the holy conception, to the ascent heavenward of the blessed Savior, there was supernatural power manifested. His whole life was one continued miracle of divine mercy and love.

The very air about him had in it the essence of marvelous wonders. In his words, in his deeds, in his tears, in his transformed glory, in the garden, on the cross, in the tomb, out of the tomb, and in his appearance to the disciples, in the closed room, out of it, and all around and about him was the atmosphere of supernatural, miraculous power. It pervaded every crowd, every assembly, and every one he came in touch with. He was the very embodiment of divine, miraculous power. Into every word he sealed a marvelous meaning, into every breath he breathed on his disciples it was the Holy Ghost,—itself a miracle of life. "The

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words that I speak unto you, they are spirit, and they are life" (John 6: 63)—marvelous, wonderful, miraculous. "I am in the Father, and the Father in me." What a miracle! "Tarry until endued with power from on high" (Luke 24: 49). What wonder for the human heart to anticipate! There came a sound like a rushing wind, . . . filled the house, . . . all were filled with the Holy Ghost—spake with tongues. A golden chain, every link a miracle. What cords of miraculous power binding his people to himself!

The apostles and the disciples were baptized into the wondrous power, and it permeated their bodies, souls and spirits, through and through. At their touch, devils fled, the sick were healed, the gospel was preached, believers "sprang immortal into life." What wonders! What miracles! Time rolled on, the Gospel itself a miracle, was heralded to the dark, benighted world; light sprang up,—God's name was glorified,—demons from the underworld went fleeing to more obscure places of hiding. The banner of Jesus was unfurled to the breeze,—a conquering host, with vestures dyed in blood,—the blood of the Lamb,—march forth as soldiers of the cross to take the world for Christ.

But, alas! alas! The professed Christian's credentials too often *lack* the seal of power. The marvelous, the supernatural and the glory thereof have largely departed. Rebels laugh and devils hold a high carnival of rejoicing. The Gospel is shorn in part of its power. If it be the same Gospel that Christ gave to the world, it should be the same in all its parts. We have nothing

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on record that God would, on his part, take from it any of his divine essence or power, or that he would delegate to man the right to add to or take from. Evidently there is something radically wrong somewhere. The professed Christian world has been measurably swallowed up in cold formalism and worldliness, and is as devoid of holy warmth as an iceberg.

There seems to be a desire springing up for a more practical Christianity,—something adapted to the present age. It will take the same kind of Christianity to save the people to-day that it did nineteen hundred years ago, and the sooner that truth is learned the better for a lost world. Nothing but a supernatural conversion can ever make a man a God-man. It will take the miraculous, supernatural, divine power of God to dethrone self and seat Christ in the soul. The same supernatural and miraculous living Christ, and his living word, must mould our lives in conformity to his if we want eternal life. It will take a supernatural *faith* to do the work, to bring about a spiritual, supernatural, change in our affections, so that it is not we that live, but Christ in us by the power of God. (See 2 Cor. 13: 4; Gal. 2: 20.) And to dethrone disease it will take a faith in a supernatural power. The greatest loss to the church is the *loss of faith in God* and in his commands, precepts and teachings.

The elements of saving faith, in their fullness, are beyond human understanding, therefore we must enter the domain of the supernatural, in order to come into possession of a faith that can do as our Master bade us

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do and he will be with us unto the end, with his miraculous power, whether it be to make spiritual or bodily conquests.

When we understand the meaning of miracles, quite likely we shall not be so ready to limit God in his power, and say, He does no miracles to-day. And when we learn that the promises of God are yea and amen, we shall be less likely to pass an arbitrary opinion as to his will or power in the matter of Gospel healing for the bodies of his children.

Miracle,—a wonder or something to wonder at,—an event or effect contrary to the established constitution of things, or a deviation from the known laws of nature; an effect above human or natural power, performed in attestation of some truth—a supernatural event. When the Gospel is preached, and in a most remarkable manner men believe and are converted, to many it is a wonder, something to wonder at; therefore, according to the first definition, it is a miracle. So with an effect, usually unlooked for, or one we cannot understand, in the healing of a person; we are made to wonder, therefore to us it is a miracle.

As to the next definition, it simply is limited to our understanding of things, relative to the constitution of matters as we comprehend them, or in regard to an effect above human or natural power, performed in attestation of a truth. What would be a miracle to some people would not be such to others. It depends upon our understanding of things; that and nothing more. If we could intelligently grasp *all* the laws of cause and

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effect, it is quite likely there would be no miracles to us.*

In saying this we by no means think it would detract from the character of Christ, but rather add, in our estimation, to his exalted wisdom, understanding and power. It seems, on an investigation of his many works, that there is a remarkable consistency running through all he did. There was no haphazard manner of doing the many mighty works he did, no jumping at conclusions to meet the exigency of emergencies. It remains yet to be proved that Christ at any time stepped outside the constitution of divine law and order to do any miracle. To the people he was a great mystery, and to them his works were great miracles, and such he called them in his remarks to them.

Taking this view of the matter, there stands out in his character one of the strongest evidences of his divinity that it is possible to produce. The formulation of his code of morals above the general moral status of the best men of the day is one evidence of his divine nature or wisdom; but it is not so strong as that of his knowledge of the divine laws governing the world, as it affects and relates to the human and divine order of things. At that time knowledge of the laws governing the universe was not largely developed in the minds of

* There are many good people who assign to the meaning of miracle a higher plane, especially as used in the New Testament Scriptures. They give to it a meaning of such an exalted nature as to apply it more specifically to the realm of divinity apart from human co-operation, holding that the miracles of Christ were performed on that exalted plane through the agency of his divine powers. We submit this view of the subject to the consideration of our readers, and leave each to judge with "righteous judgment."

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men, therefore his knowledge had to come from another source,—from divinity,—for there were no creatures on earth that were cognizant of the inexorable and powerful laws of God, which he brought into operation in his work. There had to be an original from which he got the understanding. He could not have got it from any intelligences of earth. The Gospel accounts of his life, character and wisdom could not have been written, as they were without an original ideal. In regard to his physical mind and psychic powers, there was no earthly source from which he could have learned to use them divinely, as he did, in complete accord with God's established law. This argument, unanswerable as it is, must quiet the tongues of blatant skeptics, and in the estimation of believers give renewed interest in his divinity.

In the onward march of scientific investigation, the wonder of many is, How did Christ get so far in advance, how did he get such a perfect understanding of cause and effect? There can be but one answer—*from God* direct! Thus science in this line is proving the Bible true. The bringing to light of the buried tablets of the old world is another proof of its truthfulness. Brighter shines the pages of the Book of all books. Christ, in his work, formulated no complicated system of principles, but simply stated facts as he needed them. His hearers could not have understood him in theory, it must be in practice; even then at times he gave them to understand that they could not endure or comprehend more. (John 16: 12.) As to the unenlightened, it was

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not given for them to know. Spiritual things were to be spiritually discerned. He had secrets to reveal that were kept so from the foundation of the world. (Matt. 13: 35.) When he did speak, it was in parables when it had reference to spiritual things; but to the multitudes he taught the principles of right, and pointed out to them the way to gain eternal life. It was to the disciples that he divulged the method of healing the sick, and without any explanations as to the theories or scientific truths that underlie the system, he brought out only the one leading fundamental doctrine, which is embodied in the one word, *faith*. No other ever put into it such significance as he. It was the power of the divine alchemist that turned all into gold. No matter whether he explained the whys and wherefores; it was "only believe." It was the one thing necessary in all cases, and that we may get a right conception of the right condition of things we will follow him in his ministry of healing.

In the case of the lunatic, he told those of his disciples who had failed to cure him, that it was because of their unbelief. They lacked the power, and it is plainly said what was the cause; fasting and prayer were neglected. Note the case of the blind men (Matt. 9: 28, 30), "Believe ye that I am able to do this? They said unto him, Yea, Lord. Then he touched their eyes, saying, According to your faith be it unto you." Faith was demanded, that is why he questioned them. The ten lepers that called on him, while afar off, gave evidence that they believed, and were healed. Faith

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and obedience opened the way to obtain the desired blessing. Calling on the Lord for mercy is one thing in line with Gospel law,—"Ask, and ye shall receive," —but faith and implicit obedience are truly other essentials in order to gain the desired end.

In the different cases which the Master healed, the course of procedure was not the same; yet in all there are certain underlying principles that, to a greater or less extent, come to our comprehension. In him, at all times, the conditions necessary were ever present. To him *faith* was perfect and complete knowledge. He knew the power in him was absolute, yet, on the part of others, there was a necessity of an expression of a proper condition, or at least a passive permission. He could at any time forgive sins; the power was ever present; but there must be a preparation and work of obedience to attain the coveted blessing. Just so in the desired blessing of healing. There are certain fundamental requirements necessary on the part of those who participate. We must never lose sight of the fact that *divine favors come in obedience to divine requirements.* There must be proper conditions brought about before we can expect to be the recipients of divine blessings.

Now, that we may get a clear insight into the conditions favorable to success, in the subject under consideration, we will carefully look at and analyze one case in particular. That it may be before us in full we will quote the entire case:

"And when Jesus was passed over again by ship unto the other side, much people gathered unto him:

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and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed him, and thronged him."

(Now comes the account of the woman that touched the Savior's garment and was healed.)

"While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great

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astonishment. And he charged them straitly that no man should know it; and commanded that something be given her to eat" (Mark 5: 21–43).

We are glad the sacred writer gives this in detail, for there are points in it worthy of close attention, and from which we can learn much preparatory to bringing about a proper condition in the blessed work of Gospel Healing.*

The first point we notice is a readiness to comply with the request and thus bring about a happy condition of things in the mind by hope.

Next, notwithstanding the *all* power in himself, he chose those who he knew would be in harmony with him in the work.

In the third place, he was careful to keep the throng of unbelievers as far away as possible. Instead of being of any benefit the reverse would be the case, by their opposition and confusion. A calm and holy surrounding was desirable.

Then, when it was said, "She is dead," he immediately spoke such words as would quiet the fears of the father, and inspire him with greater faith; a thing very desirable. It had in it the meaning that under the most unfavorable condition he should *hold on* to his hope—let it anchor surely in the soul. "Be not afraid,"

* We do not mean to say he could not have raised the child independent of those conditions, but he acted in this way in order that his procedure might be consistent with his teaching, and give to his disciples an understanding of the order and harmony to be observed in their future work. In this sense we analyze the case, not that Christ had to observe, as a necessity, those conditions, but that his followers may know the best conditions necessary to success.

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trust in me still, as at the first when you applied to me; "Only believe," and it will be well with the damsel. Could anything have been said to inspire a stronger degree of faith than that in this moment of dark despair? Doubtless it had its effect on the father.

When at the house, the same course was pursued to quiet the fears of those who wept. "They laughed him to scorn." This unfavorable condition of things must be remedied. He put them *all* out—those who opposed him or had no faith. The father and mother, no doubt, were united in the bond of faith; so also were the three fellow-workers. Then came the solemn, supreme moment to act. In the very presence of the fatal work and power of disease the forces of a stronger power were brought to bear. In that word "*arise*" were the forces of Omnipotence, to be used in obedience to *faith*. With him it was perfect knowledge, but in others it was faith, and death's powers were *loosed*, the fountain of life burst forth anew, and there was great joy. Who has not the faith, or cannot believe sufficiently, to look through the ages, from that time on, and see Jesus in his divine "all power,"—the same yesterday and forever,—always ready to take the hand of the faithful, trusting soul in a diseased body and say, "ARISE"? Yea, and the "LORD SHALL RAISE HIM UP."

Now, embodied in the narrative we have quoted, there stands out a formula of principles, plain and practical things, necessary to an end:

1. Encouragement and no delay.

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2. A pointed injunction to have no fears and to have implicit faith.

3. Prohibiting a company of unbelievers to be present.

4. Selecting believers to accompany and assist, if needed.

5. Brought about a quiet and holy influence.

6. Into words crowded the full power of knowledge—or faith.

7. Make not a boast or talk of it.

Just why the Savior on this and other occasions advised no publicity, we know no more than we may gather from inference. His works and teachings had stirred up the people, and too much tumult and excitement was not best. However, from it we can learn a lesson of profit: To submit quietly to the ways of the Lord, and give him, from the altar of our hearts, all the honor and praise that our own humility and needed graces may be the better maintained.

And another important lesson learned is this, An unnecessary ado about blessings received from the Lord is calculated to draw out expressions of harsh criticism from unbelievers, and cause a harmful and depressing spirit, to do injury to the ones benefited. Just as unholy and light-minded expressions do injury to babes in Christ, so with those who have made use of the Gospel means of healing, or desire to do so. Sometimes the effect is instantaneous, at others it is gradual. Therefore, in all cases a happy surrounding, void of any depressing conditions, is very desirable. All phy-

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sicians know this to be true. This "putting out" of certain chronic tattlers, in many cases, where persons are ill, would be a consummation fondly desired. Having the example of our Great Physician, the right to do so need not be questioned.

Now, as we intimated elsewhere, there are no clearly laid down rules and regulations in any one place, as to all the details in regard to the course to be pursued in complying with the requests to assist in the performance of the right for bodily healing, as taught in the Gospel; but taking all together, we can readily see what are the necessary steps to observe. The above analysis of the case of Jairus' daughter gives the necessary steps to bring about proper conditions to insure success; and since it was the common custom, as this man knew, to lay on hands when the case was a sick subject, that matter is settled. Then, when we consider it was also the custom to anoint with oil in the name of the Lord, and have prayer connected with it, the whole proceedings are apparent to any observing mind.

One point above all others should be guarded, and that is that no words should be used that might be taken as suggestions of doubt. Jesus says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 24). When we say we are going to do something, it is all right to say, "If the Lord will," but when we ask in line with God's promises, that are "will" and "shall," it is unnecessary to say, "If it be thy will." That is already expressed in the command where these positive words

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occur, in connection with the command. For instance, the promise is, "He that believeth and is baptized *shall* be saved." In the administration of the ordinance of baptism we do not say, "Thou art baptized for the remission of thy sins, if God will." Neither do we pray that the gift of the Holy Ghost may be given, "if God will." In no petition, where God has expressed his will in plain words, need we have a repetition or expression of anything already implied. The petition in prayer or remarks, by the bedside of an invalid, on the part of the one conducting service, may be well meant, but to the mind of a suffering person, they may be taken as an expression of doubt, and suggestions of a hindering nature may, to a greater or less extent, be entertained. "Be wise as serpents and harmless as doves" (Matt. 10: 16). A word to the *wise* is sufficient.

Another miraculous power,—or rather a more miraculous manifestation of power by Jesus,—was that of healing absent persons. To the nobleman who sought Jesus that he might come down and heal his son who was nigh unto death, he said, "Go thy way; thy son liveth" (John 4: 50). In this case he had evidence that the father believed or he would not have sought him out.

The centurion went with the faith already formulated in his soul, that if Jesus would say the word his servant would be healed, although grievously tormented with the palsy. This centurion had a *miraculous* or supernatural faith; so much so that it was marvelous to Christ and he said, "I have not found so great faith,

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no, not in Israel. . . . Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour" (Matt. 8: 8, 13).

It is needless to say the ruling element in these cases,—and more might be added,—was *faith. There are no limits in distance to the powers of faith or the power that is evolved because of faith.* This statement is not at all doubted to-day by many who know it to be true. In the immediate community of the home of our Savior he could do but few miracles, "because of unbelief." The very surroundings were unfavorable, but if in a home, at a distant place favorable conditions existed, his power was all-prevailing. It is a comforting thought to know that Christ is not so far away that he cannot reach us with his power.

In all the mighty works performed by Christ, in no instance did he claim or intimate his powers were exclusive, or that he had powers he would not impart to others, *in quality* at least, if not in quantity. He did say, with emphasis, He that *believeth on me*, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. (John 14: 12.) It may be, as the commentators usually say, he meant greater in QUANTITY but not in quality. There is always a way to supply qualifying words when faith is weak. As to what he did mean we leave each reader to judge—hoping all may judge with righteous judgment. And while at the bar let us judge ourselves, that we be not judged. (Matt. 7: 1.)

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Before we pass from the subject of miracles, we wish to say, lest we be misunderstood in our intimations, that Christ's work was all in line with God's laws, however far his miracles may be beyond the border of human understanding. We do not say he could not go outside, but in none of his works did he perform them *outside* of the laws he proclaimed; and in no case that we know of did he intimate he would do so; that is, do a miracle outside of divine law. He intimated that more mighty things than he had done could be done by his disciples through faith; that is, in the line of moving ponderous bodies—such as mountains or trees into the sea. In these sayings he illustrated the great power in faith. Through his name there is power in faith, and these illustrations verify the fact that there is a quality or substantial entity of great power in the mind that may become effective by faith.

Underlying the temptations of our Savior in the wilderness there are truths of momentous importance. We regard it the grandest picture of the whole Gospel as to the manner of presenting truth on the deductive principle. First,—that in man there is a duality; while bread is for natural hunger, there is another life, besides the natural, that must have food. It lives by the Word of God in full. Secondly, that, while it is written, the Lord will guard his creatures,—that angels hover near, —that no harm shall befall them *when in line of duty*, nowhere is it implied that such protection will be given when the venture is made to gratify an evil curiosity, or prove to a skeptic something of a nature in line with

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what God has promised. By no means can he expect favors under such conditions. It would be tempting God, trifling with God's means of grace.

The unbeliever would say, "If thou be indeed one of the disciples of the Master, and claim the promises, just go to that sick person, and I will go along, and you prove to me that the Lord will raise him up." It is written, "Tempt not the Lord thy God." To expect his favor, to gratify a doubting Thomas, is a sin. The motive must be a higher one, and the conditions must be far above such idle and vain purposes. On the same principle, underlying this second temptation, to expect salvation for the soul outside of the written conditions, is but "tempting" God. It is a trifling with sacred things. Expecting eternal life through a superficial belief alone, or by any means to reform the purpose of the mind, instead of the whole man, is but the sin of tempting God.

In the third temptation there was involved the character of the Savior. Which? Serve the world or the God of heaven. To serve Satan would mould the life and desires to harmonize with the world. To serve God, the divine characteristics of the Father would conform all to his likeness. Remembering what was written, that God alone was to be the ideal of worship, the victory was complete. Back of all this avalanche of artillery from heaven, was *God's will*, as it is behind any word he has spoken.

Back to his lair went this lion, king of the dark regions, to prepare for another campaign; this time

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against the church, and with better success. The remembering "what is written," it seems, has gone out of date since the compromise with the world. The commands of God and his Christ are still in force. May our memories be refreshed, that we forget not the recorded things of Holy Writ.

Before leaving the subject of miracles we present a few thoughts with reference to the purpose for which miracles were performed. "That they might believe" in him, is the reason usually given and endorsed by Jesus at the time of his public ministry. He came among a common class of people, and at a time when superstition was at high tide. He had to make himself familiar, and that his new philosophy of religion might become acceptable it was necessary he should work signs and wonders, in order that they would believe in him.

But there is one thing we want to notice in particular, in respect to the signs and wonders wrought. They all were in line with the philosophy of his religion. Whenever he made, as it were, an advance movement, in developing the principles he taught, it resulted in a miracle. Not being able to grasp the cause, or in any way bring it up to the line of human reason, they regarded it as something marvelous.

To his disciples he endeavored to present spiritual truths and open up their understanding, yet they were slow to learn. With all the results of his teaching in regard to faith, they seemed to make slow progress. Eventually, when the time came that they were endued

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with the Holy Spirit promised, a new inspiration took place; they had a grander conception of his character and being.

If there had been nothing stronger than the evidence of the miracles he performed, to urge them on to become valiant soldiers of the cross, their valor would have weakened and the whole scheme been a failure. But there was the life of the Son of God *in them*, a power far greater than the fact that he had worked miracles. Along with them in their ministry was brought the like blessings he bestowed on others in a miraculous manner,—for be it known all his miracles were to do somebody good,—to cheer up and make somebody happy. In the vigor of that same philosophy, exemplified among us to-day, there is a power far greater than that which we derive from a knowledge of his power to work miracles while in his personal ministry. It is that power that comes from the consciousness of "Christ within, the hope of Glory." The life germs of that *faith* he came to establish are the one thing, above all else, that gives true life to the soul and evidences the all-power of the Holy Spirit in its manifestations of renewal and regeneration. In the Gospel is the "power of God" unto salvation to the believer, because the words of Christ are "spirit and life," and in that life immortality which he "brought to light through the Gospel" (2 Tim. 1: 10).

The knowledge of Christ's power to work miracles at the time of his pilgrimage on earth stands secondary to our knowledge of his power to save even to the

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uttermost all that come to him with a true and genuine faith,—a faith that couples with it evangelical repentance and obedience from the heart. Such faith can never be a "faith-only" doctrine except in the sense that it is the master-wheel that runs the whole machinery in the redemptive plan of salvation.

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CHAPTER XVII.

GOSPEL HEALING CONTINUED.

THOSE NOT OF US.

In the ninth chapter of Mark there is incidentally thrown into the record a very significant matter of controversy that we wish to notice: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

Before we go farther we wish to call attention to this subject in the sense that it has no reference to the doctrine of salvation, as taught in the Gospel, and it is a ground, not well taken, to apply it to the economy of the Gospel or religious doctrine of Christ. Though a man may take the name of Jesus as a factor in casting out devils, and lay claim to the power of Jesus in doing so, it by no means makes him the better, morally, nor does it lower the character of Christ.

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A drug physician, at that time, might have opened a shop and given medicines after his theory, and done it in the name of Jesus if he thought it would draw custom, and as long as he spoke well of the great Heavenly Physician, it would not have been against him, and, in a certain sense, rather for him in giving publicity, but as to the doctrine of Christ doing him any good because he gave medicine in his name, would be out of the question. Yet there are those who do things in the name of Christ for health or temporal blessings, and, because of that fact, wish to impress the subject with the thought that they have a special royalty on the religion of the Gospel. They have no rights at all unless there is the stamp of truth on it.

This circumstance clearly gives evidence to the fact, as we have shown in former chapters of this book, that *faith*, at all times, and under all circumstances, produces like results in proportion to the degree realized. This especially applies to the body and emotional propensities.

Here we note, also, that any wonderful acts, above the comprehension of the people, to *them* are miracles. In that sense Christ, doubtless, uses it here. They, the people,—among whom this man was operating,—called his work "miracles."

The magicians did as Moses did, in working miracles, in some cases, but the Lord's hand was on the side of Moses, therefore he had the greater power. When Aaron cast his rod before Pharaoh, it became a serpent. I imagine Pharaoh laughed at him and said,

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"Oh, that's nothing; I have wise men and sorcerers that can do that;" and they did, but, behold, Aaron's rod *swallowed* up all the magicians' rods! Just so the Lord's way is the better way, and he has promised to be with his servants unto the end. Others may continue by their different methods, ever changing, ever learning, and never able to come to the knowledge of the truth. (2 Tim. 3: 7.)

The rebuke of the Savior to John,—and to us also,—ought to be a lesson. Matters, not in themselves of a religious nature, we ought not to condemn in others if they are not in a strict line with our way of thinking. It is not at all likely that John and his companions thought any the less of the Gospel way of casting out devils, because they found some one else doing the same thing. The inference we draw from the Savior's language is about this: You, John, and the rest of you, attend to your duties as you have learned of me, and let others do as they see fit.

If it had been a matter, touching the doctrine of salvation or faith in a Savior for the guilt of a sinful heart, it is quite likely he would have given a different answer, and, like Aquilla and Priscilla did to Apollos,—he would have expounded unto that man the way of the Lord more perfectly, or sent some one to do so. (Acts 18: 26.)

As regards the somewhat perplexing question as to whether persons, who have committed their cases into the hands of the Lord, should continue other remedies,—this, like many other questions, has two ex-

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tremes. One is, to expect the Lord to do what it is our duty to do; the other is, to neglect to turn to the Lord, only as a last resort.

It is presumable that all Christian people submit themselves wholly into the providential care of the Lord, yet it is not expected they should refrain from doing for themselves what their reason and judgment would dictate is for their good. The question as to what we shall eat or drink that may be conducive to health; or that the body may be kept normal, and its functions in no way restricted, is left to our own judgment. In line with hygienic principles we should exercise reason and judgment, to keep the whole body in a normal, healthy condition. If, however, ailments should take place, a little judicious treatment should be resorted to, to remedy the trouble. It is our duty to look after the wants of the body, and what we can do ourselves we should not ask another to do.

In serious cases of disease we should not put off the means of Gospel grace until our trust in man has proved a failure. It is too much like the one that trusts in riches, honors and pleasures of the world until the last hope is gone, and then throws the wreck of a life at the feet of Sovereign Mercy and prays for pardon. However, by no means, would we discourage those who have neglected to go to the Lord until all else has failed, for of such many remarkable cases of healing are on record. "Man's extremity is God's opportunity." We remember of one faithful elder who had doctored long with physicians, yet was near the grave, as he felt,

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He said: "For a long while I have not felt as though I had done my duty, trusting too much in man. Now I want to obey God in this matter of healing." He was anointed and soon recovered, rejoicing in God.

Having turned to the Lord, who has said, "I am the Lord that healeth thee" (Ex. 15: 26), and having been anointed in the name of the Lord, a holding on to the promises of God will avail much. In all matters use discretionary judgment, and do, as before indicated, —as one may think best in necessary matters pertaining to the welfare of the body. Let each person be persuaded in his own mind. It is not wise to be reckless in anything. Because some have been blessed at once, and in a wonderful manner, do not expect every case will be alike. God works in various ways "his wonders to perform." Just *why* some are healed and some have to suffer, is beyond our understanding. Why Paul should have laid hands on, and prayed and healed, Publius' father, a barbarian, at Melita, and left his brother Trophimus sick at Miletus, we do not know; God knows. (Acts 28: 8; 2 Tim. 4: 20.)

Let every sufferer hold in one hand God's precious promises with this assurance, "Thus saith the Lord," and in the other that sweet submission, "Thy will be done."

Believers in Gospel healing, especially those who have "tasted that the Lord is good" (Heb. 6: 5; 1 Pet. 2: 3), in true humbleness of mind, should hold sacred their faith with gentleness and meekness. Beware of falling into fanaticism, or of being ever ready to enter

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into controversy, that others may think you a fanatic. Parading one's faith and experience before unbelievers with undue caution is not best. To press your views upon those who are skeptical, uninstructed or prejudiced, will, most likely, do more harm than good. An earnest Christian walk, in lowliness of mind, with much prayer and little controversy, is the most temperate course to pursue. Nothing is so powerful and convincing to an unbelieving world as success. Gospel healing is one of the deep things of God. It is not a surface truth, to be handled in a haphazard way.

To be a blessing to believers, and believers to be a help to others, the lesson first to learn is self-surrender to God. We should learn what implicit obedience means to the heart, what *real faith* is to the soul. Oh, for that consecration that will make God's children vessels of honor, and in every way meet for the Master's use! Doing their Heavenly Father's will may they bear testimony, by their lives, that God is true, though "Greeks reproach and Jews blaspheme."

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CHAPTER XVIII.

WHAT COMMENTATORS SAY ON JAMES 5.

The prayers of the elders over the sick would be much the same as though the whole church which they represent should pray.—*Bengel.*

ANOINTING WITH OIL.—The usage which Christ committed to his apostles was afterward continued with laying on of hands, as a token of the highest faculty of medicine in the church, just as we find in 1 Cor. 6: 2 the church's highest judicial function.—*Whitaker.*

Romish extreme unction is administered to *those whose life is despaired of,* to heal the soul, whereas St. James' unction was (is) to heal the body. Cardinal Cajetanus (commentator) admits that St. James cannot refer to extreme unction. [That is a sacrament to precede what is believed to be probable death.] Oil in the East . . . was much used as a curative agent. It was also a sign of Divine Grace, hence it was an appropriate sign in performing miraculous cures.

"IN THE NAME OF THE LORD," by whom also the miracle was performed; men were but instruments.—*Jamieson.*

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"PRAYER."—He does not say, *the oil* shall save; it is but the symbol. "Save,"—plainly, not as Rome says, "save" the soul, but heal "the sick," as the words, "The Lord shall raise him up" prove. So the same Greek is translated made (thee) whole. Matt. 9: 21, 22.

"AND IF SINS."—For not all who are sick are so because of some special sins. "HAVE COMMITTED," *lit.*, be in a state of having committed sins, *i. e.*, be under the consequences of sins committed. "THEY,"—rather, it, his having committed sins shall be forgiven him. The connection of sin and sickness is implied in Isaiah 33: 24; Matt. 9: 2-5; John 5: 14. [NOTE.—The understanding in the early church, and as still maintained in the Church of England, was, that the "sins committed," referred to, were the sins of outward "scandal" or breaches against the church. While the sick man confesses and repents of that, he may, in the mind of the elders, be forgiven. In other words, it has reference to sins against himself that may have caused his sickness, or sins against the church, he may be guilty of, and not sins that he has morally committed against God. Verse 16, in the oldest versions, commands, "Confess therefore," showing that the idea of the apostle has reference to personal faults in relation to the church and one another; if guilty of such sins or faults, there is a need of forgiveness that ye may be healed.]

"FAULTS."—Your *falls* and offenses, in relation to one another. The word is not the same as sins. Matt. 5: 23, 24; Luke 17: 4, illustrates the precept here. [NOTE 2.—Confession is desirable in the case (1) of

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wrong done a neighbor; (2) a troubled conscience; (3) open confession of sin committed against the church or against moral or religious obligations; to confess evidences repentance or is a token of it.]

"THAT YE MAY BE HEALED"—of your bodily sickness. Also; that if your sickness be the punishment of sin, the latter being forgiven on intercessory prayer, "ye may be healed" of the former. Also; that ye may be healed spiritually.

"EFFECTUAL,"—intense and fervent, not wavering (chap. 1: 6).—*Beza.* "When energized by the Spirit, as those were who performed miracles."—*Hammond.* This suits the collocation of the Greek words and the sense well. A righteous man's prayer is always heard generally, but his particular request for the *healing* of another was then likely to be granted when he was one *possessing a special charism of the Spirit.* Alfred translates, "Availeth much in its *workings.*" The righteous is one himself careful to avoid "faults" and showing his faith by work. (Chap. 2: 24.)

"ELIAS . . . . LIKE PASSIONS AS WE,"—therefore it cannot be said that he was so raised above us as to afford no example applicable to common mortals like ourselves. "Prayed earnestly,"—*lit.*, prayed with prayer (Hebraism for "prayed earnestly"). "With desire I have desired," *i. e.*, earnestly desired. (Elias praying that it might not rain, etc., is drawn from inference,—nothing direct).

The above extracts, when not otherwise indicated, are from "Jamieson, Fausset & Brown's Commentary."

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Rev. Robert Tuck (London), says: "The Revised Version, relative to James 5: 16, gives the precise rendering of his meaning thus: 'The supplications of a righteous man availeth much in working.' . . . It will be seen that this working power of prayer is precisely what St. James is speaking about in these closing words of his epistle, '*Is any afflicted let him pray*,' for prayer can *work* him both strength to bear and wisdom to guide him through his difficulties. 'The prayer of faith' can work a blessing for the sick. It 'shall save the sick.' . . . We may well be thankful to the revisers for giving us so important and so suggestive a change. It brings before us quite a fresh view of prayer. We had hardly thought of it as, in its very nature, a thing that works. We know that it brings down to us Divine blessings. . . . But prayer as really an active force, as having in it an actual power of working, — as a kind of holy leaven, moving, influencing wherever it goes,— has hardly come into our thought. If it did, and could be worthily apprehended, it would give us a new joy in prayer, and the consciousness of possessing a tool, an instrument, a force, which we might more worthily use for God and for men. We might more constantly set prayer upon doing its work, its own precise, appropriate and gracious work."—*Preachers' Homiletic Commentary.*

If the reverend gentleman, above quoted, had known that thoughts are of a substantial entity, he could most assuredly have had the consciousness of a working power for good in him. The masses who pray, hardly

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let it come into their thoughts that prayer is a working entity of power.

The same author, in his comment on "*sins*," James 5: 15, says: "Here specially thought of as the immediate cause of his sickness. The sins of a Christian man, which have brought on him a penalty of suffering. Not *all* his sins, or the sins of *any* sick man. The reference of the text is strictly limited."

Commentator Wordsworth also quotes what Cardinal Cajetanus admits,—that St. James had enjoined the practice of anointing, with a view to the recovery of the sick, and then speaks of the perversion of the practice by the Roman church, changing it to a sacrament for the dying, and says: "Thus, on the one hand, the Greek church is a witness by her *present practice* that the anointing was designed with a view to bodily recovery, and the Roman church, on the other hand, is a witness that the miraculous effects on the body, which were wrought in primitive times through the instrumentality of those who anointed the sick, and which accompanied that unction, have ceased."—*Schaff on James 5.*

Note carefully that the Greek church retains the original practice, while it is the Roman church that has changed the injunction to something else, and it is the Roman church that says the former miraculous effects have ceased.

F. C. Cook, M. A., an English commentator of note, in his comments on James 5, among other things, says: "'ANOINTING WITH OIL:'—This anointing sym-

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bolized the unction of the Holy Spirit. . . . We are within the sphere of the Holy Spirit's manifestation of himself in visible miracles, yet all in orderly gradation. Christ spoke the word, and a miracle was wrought. His apostles spoke, as a rule, *in His name*, with the same result. These elders do not speak as having (special) authority, but 'pray' and 'the prayer of faith' is the means of healing. Christ himself sometimes used outward symbols,—*e. g.*, John 9: 6–11.

"'THE PRAYER OF FAITH.'—Note how the condition of faith is connected with Christ's miracles of healing, just as with the forgiveness of sins; because all evil, spiritual and physical, flows from one source and is healed by one Savior. The want of faith was an obstacle to healing (Mark 6: 5), and it is to salvation. In Matt. 9: 2, he seems to accept the faith of those who brought the paralytic to him; but we may take for granted, the patient's own faith (also). And here, though the prayer is that of the elders, the sick man has shown his faith in calling for them. See the promise in Matt. 21: 22; Mark 11: 22.

"'SAVE,'—used as in some of the above references, bodily healing, the 'forgiveness' coming later.

"'RAISE HIM UP,'—from the bed of sickness, as in Acts 9: 34, etc."

Hovey, in his American Commentary, commenting on James 5, says: "'AND THE PRAYER OF FAITH SHALL (will) SAVE THE SICK,'—Syriac, 'Will heal him who is sick.' The prayer of faith (genitive of the subject), is the prayer which faith offers. The elders who offer

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the prayer must have confidence in its acceptance. (John 14: 13, 14.) Yet the faith of the sick man who has sent for them, and prays with them, is also implied.

"On account of this, the Lord Jesus (Acts 9: 34), will raise the sick person from a bed of languishing. 'AND IF HE HAVE COMMITTED SINS, THEY SHALL BE FORGIVEN HIM.' *Even* if the sickness should have been caused by the man's sins the case would not be desperate. In response to the prayer of faith, the sins themselves should be forgiven, of which the cessation of the sickness would be the evidence. The absoluteness of the promise displays the coloring of the age of miracles (1 Cor. 12: 9), yet it must not be confined to that age; wherever a corresponding faith is exercised, a corresponding result will occur. . . . Evil is not conquered except by faith, which deriveth strength from a higher sphere, struggles with it, casts it away, and rises beyond it into magnificent rest."

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CHAPTER XIX.

AN UNSOLVED MYSTERY.

A problem that has puzzled the brain of physicians and scientists for ages past is that of sensations to the living organism that seem to have their origin in *amputated limbs.*

The theory advanced by Dr. Hall, in the "Problem of Human Life," may throw some light on the phenomenon, but it is not at all improbable that, when the true theory is discovered, if ever, it will coincide with the known fact that there is an inner entity, susceptible of existence independent of the corporal body, and *active*, as has been shown in this volume, when the body does not *know anything.* There is a something that never dies or ever becomes really unconscious. The sympathy created during life in the member that has been amputated, seems to be such that, when separation takes place, there is still a mutual sensitiveness, for a time, between the living body and the separated member. Should this sensitiveness be a quality of the inner life of the man, and be felt for a time, after the death of the body, how shocking to the mind the practice of *cremating bodies!*

Just back of this unsolved problem may lie the key that will more fully unlock mysteries that belong to

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the eternal, inner essence of man. It does seem as though there is enough known outside the Bible to prove the immortality of the soul, yet the great question is being asked over and over, "If a man die shall he live again"?

We subjoin some extracts that seem to be well authenticated, that will at least be interesting reading, and doubtless be a puzzle to extreme materialists:

"STRANGE SENSATIONS.—Conductor A. S. Parker, of the Grand Trunk Railroad, who resides in Battle Creek, Mich., by an accident lost a leg and an arm at Stillwell Station. The members severed from the body were left lying by the side of the track, while the body was immediately conveyed to South Bend for medical assistance. As soon as he recovered consciousness he began to complain that his right arm was in a cramped condition. His attendants, knowing that his arm was many miles away, by the side of the railroad track, paid no attention to his complaints, thinking him out of his head. He still continued his assertions that the fingers of his right hand were doubled under his hand, and asked his assistants to send and get his arm at Stillwell. By his speech they saw that he realized the accident, and a telegram was sent to Stillwell to send the mutilated arm to its owner. The request was carried out, and the arm sent to him by express. So soon as it was taken up, off the ground, a few moments after the telegram was sent, Parker remarked to his assistants that his arm was all right now, that they had picked it up. Every time a person took hold of it along the

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route, Parker would speak of it, and cry out with pain when it was roughly handled, and whenever any of his attendants touched it while it lay in the next room to him, he knew it as quickly as though the arm were still attached to his body. The messenger who got the arm said that he found it just as Parker had said it was, with the fingers cramped under it.

"This is one of the most singular, yet well authenticated cases on record, where a man could have feeling in an arm which was cut off and lay many miles from him, and which had been cut off many hours. The physicians are baffled to account for it, and can only class it under the head of the unexplainable phenomenal mysteries which are met with in the study of nature."—*Battle Creek Paper.*

FEELING IN AN AMPUTATED LIMB.—Mr. J. O. Eldridge, the well-known auctioneer, of the firm of H. M. Newhall & Co., of San Francisco, writes the following note:

"A gentleman called my attention to an item in your paper regarding a lad whose arm had been amputated, and what he suffered, and the removing of the same and its results. Fifteen years ago I lost a leg, and it was closely packed in a casket, causing me constant, terrible pain. A good wife, unknown to me, sent a faithful servant to arrange the amputated limb comfortably in a new and larger casket. The moment the leg was handled I knew it, and the comfort began then and has never ceased, and I could tell the position precisely in which the missing member was placed. I am

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glad to know my experience is verified; but just how to account for this let the wise men tell. This is the first time any allusion was ever made to this matter by myself, and I only allude to it now to add my testimony to that of the little lad, that the missing members do in some mysterious way convey to us the sense of feeling. I am well known to many in your community, and the peculiar circumstances attending my loss, if you desire, you can publish."

[May not this strange but well-authenticated class of facts be scientifically explained on the principle developed in the "Problem of Human Life," a work reviewed elsewhere in this paper? The author shows, from many cogent, scientific proofs, that there is, within the physical limb, also a vital, invisible, and incorporal limb, of the same form, yet as truly substance as is the organic bone or muscle which suffers amputation; and that, when the physical limb is removed, its vital and substantial form remains joined to the body, though he also shows (from the segmentation of the polyp, in which each section reproduces by growth the complete animal) that a portion of this vital substance may, and probably does, cling to the lost member for some time after the amputation takes place. If there is such a vital and substantial limb, as the counterpart of the physical, which seems to be clearly demonstrated by the writer, will not the invisible relationship existing between the complete vital form still connected with the body and the lingering partial form accompanying the buried member, fully and rationally account for this

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mysterious sympathy, which the testimony of so many living witnesses has proved to exist? It would seem, from such facts as these, that we are but barely upon the threshold of biological and physiological science.—EDITOR.]—*Nevada Enterprise.*

"A DOUBLE IDENTITY.—Physicians are taking a deep interest in a patient who is undergoing treatment in a hospital at Binghampton, N. Y. The patient is a tall, beautiful, golden-haired girl, thirteen years of age, who recently recovered from a severe illness. After her recovery she was afflicted with hysteria, and gradually a peculiar mental condition developed which, so far as is known, is without precedent. There is a duality of consciousness, making her mentally like two persons. She can read and memorize at the same time, and can recite verses which she declares she does not know. The two parts of her mind appear to act independently of each other, and one is not conscious of what is done by the other. She said she could not see out of her left eye, and experiments proved that she could not. Yet, there was nothing abnormal about the eye, and the physicians who attend her found that the eye did see, though one part of the brain received no impressions from what the eye saw.

"She frequently writes sentences while engaged in conversation on a totally different topic, and is not aware that she has been writing at all. The two parts of the brain act simultaneously on different lines, and appear to be entirely independent of each other. The girl appears to be wholly unconscious of the operations

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of one part of her mind, and to be incredulous of what she has said or done by that part. The doctors think that further study of her case may give the clue to the action of some notorious criminals, whose crimes are inconsistent with their ordinary disposition and conduct. This is a new mental phenomenon, but Christian men have long been familiar with a similar spiritual condition. The apostle describes, under very similar terms, the duality of spiritual life, in which there are not only two distinct entities, but entities inimical to each other: 'I delight in the law of God after the inward man, but I see a different law in my members warring against the law of my mind and bringing me into captivity.' (Rom. 7: 22, 23.)"—*Christian Herald, New York.*

A PSYCHICAL MYSTERY.—G. W. Weippiert writes, in the *Detroit Free Press:* One may not be a believer in any of the forms of mysticism now presented to the world by societies of psychical research and similar semi-scientific and semi-religious associations; yet incidents, seemingly beyond human comprehension, occur every day, and are recorded by the papers and dismissed without second thought. Sometimes a particularly striking episode attracts unusual attention. Metaphysical quacks attempt to explain it, and forthwith the intelligent part of the public ceases to interest itself in the phenomenon.

Knowing this to be the case, I have always felt a delicacy about giving to the public a detailed account of the extraordinary case which came under my obser-

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vation several years ago, and the truth of which I have no reason to doubt, as the two persons most interested in it enjoy the confidence of the entire community in which they live.

On the 18th of October, one of these persons, whom, for convenience sake, I will call George Smith, was on his way from Salt Lake City, Utah, to Omaha, Nebr. He had left his home in a pretty Chicago suburb early in September, and was working his way eastward at the time of which I am writing. He had enjoyed the best of health. Business had been better than usual, and it is safe to say that on the evening of the day mentioned Mr. Smith enjoyed perfect physical health, and his mind was free from worry and excitement. Hence his story of the strange occurrence, outlined in the following paragraphs, needs no further introduction, and the chronicler retires in favor of Mr. Smith.

THE SON'S STORY.

"On the evening of October 18, 1886, I was on an overland train on my way from Salt Lake City to Omaha. I had taken some large orders in the Mormon Capital, and was in excellent spirits. After supper two or three of my fellow-travelers proposed a game of euchre, in which I took a hand.

"We might have been playing two hours, or more, when I felt,—or rather seemed to feel,—the presence of a friend. I looked around but could not see any one I knew. I asked my companions whether they had seen any one approach me. As I had been

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losing game after game, they laughed uproariously and turned my question into a joke.

"A new hand was dealt and the play progressed. The uncomfortable feeling which had possessed me a few moments before seemed to leave me. I took a new interest in the games and won two or three times in succession. I was conversing with the gentleman occupying the seat opposite mine, and talking rather boastfully of the change in my luck, when a soft hand was laid on my shoulder, and I heard the voice of my mother, saying, 'George, I want you.'

"I have never been superstitious, and on that evening I was, perhaps, freer from fancies than at any other period of my life. Still, when, upon turning, I not only heard the voice of my mother, but actually saw her form standing by my side, her hand resting on my shoulder, I dropped my cards and became so awe-struck that speech failed me for some minutes.

"At length I recovered from my stupor. I asked my companion what had become of the lady who had spoken to me. In reply they smiled. They had neither seen nor heard anything. I became angry, but they vowed that I must be laboring under a hallucination.

"Upon reflection I was persuaded to agree with them. How could my mother, from whom I had received a letter but a few days before, which was dated at her suburban home near Chicago, be a passenger on the overland train? What could have induced her to

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leave her family to make a flying trip across the continent?

"The idea seemed preposterous. Still, to make assurance doubly sure, I walked through the train, glancing at every female passenger. My search was, of course, fruitless.

"By accident I looked at my watch, the hands of which pointed to 9:10. I had not changed it to mountain time, consequently the mysterious apparition had shown itself to me at 9 o'clock, Chicago time.

"I passed a troubled night. The vision haunted me, and sleep did not close my eyes for more than five or ten minutes at a time. The apparition did not appear again, however.

"In due time we arrived at Omaha. My first task was a walk to the depot telegraph office. As my mother had enjoyed the best of health at the time of my departure from home, I addressed a message to her, notifying her of my safe arrival at Omaha. In two hours I received a reply: 'Mother died at 9 last evening. Come home at once.'

"Died at 9! At the precise moment when she called to me in the sleeping-car of the overland express.

"For a few moments my fear, or whatever you may call the sensation, seemed even more painful than the sorrow I felt for the loss of the best of mothers. Was it her spirit which had sought me, to cast a farewell glance at her son?

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"Of course I left for Chicago on the next train. On my arrival at home I learned that my mother was stricken with an attack of apoplexy on the morning of her last day on earth. Toward evening she partially recovered. All the family was gathered around her bedside, excepting my youngest sister, Annie, and myself. At 8:30 o'clock she fell into a trance-like condition, from which she recovered as the clock struck 9. She then looked at every one present, kissed her husband and children, and with the remark, 'I have seen George and Annie,' expired.

"I have no comments to make on the connection existing between the vision in the railroad car and my lamented mother's trance. It is one of those things which the human mind cannot comprehend; and the mystery will seem still more profound to you when you have heard the story of my sister, whose experience was even more startling than mine."

THE DAUGHTER'S STORY.

"Every word George has told you, I believe to be true," said Miss Annie Smith, who was persuaded to supplement her brother's narrative.

"At the time of mother's death I was visiting a friend in Northern Indiana. On October 17 I received a letter from mother, in which she informed me of many things of personal interest, and added, in a postscript, that I need be in no hurry to return, as her health had never been better. She spoke cheerfully of domestic affairs, told about several calls she had made

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the day before, and teased me not a little about a certain young man who, as you all know, will soon be my husband.

"My visit had been very pleasant, and immediately after reading the letter, I informed my friend that I could spend another week with her.

"A local fire company was to give an outdoor concert, the last of the season, on the evening of the 18th. As early as 7 o'clock a large crowd was gathered around the music-stand, in the court-house park, and at 7:30 my friend suggested that we walk down to the park, listen to the music, and take a dish of ice cream, which was to be served in the wide corridor of the court-house.

"The suggestion met the approval of every one in the house, and a few minutes later we had joined the throng at the court-house. Several gentlemen known to my friend asked permission to join our party, and we were soon enjoying ourselves to our hearts' content.

"The music was really good, the band which furnished it having won several prizes at different contests. The members of the fire company, clad in bright red shirts, gaudy belts and flaming helmets, went through their evolutions to the satisfaction of everybody. Enthusiasm grew loud on all sides, and an invitation to buy ice cream received a hearty response.

"Among those who entered the court-house was our party. We filled one side of a long table, and as the gentlemen were very liberal in giving their orders,

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it looked as though we would occupy our seats for some time.

"The conversation was general. The gentleman sitting next to me, a lawyer of some note, related some of his experiences in the backwoods counties of Indiana, and drew funny pictures of the typical Hoosier and his peculiar ways, until laughter drowned the remarks of the other speakers.

"I had a splendid time. The surroundings were so novel to one who had never spent any length of time in a country community, and the conversation, which brought me face to face with men who had lived among a class of people, of whom I had read and heard so much, afforded me unbounded amusement.

"Judge M——, the lawyer I mentioned a few moments ago, was just telling a very funny story, and as he had the faculty of making a ridiculous thing still more ludicrous by assuming the facial expressions of his heroes and heroines, I watched his face intently.

"Suddenly my sight grew dim, my surroundings seemed to change, and I found myself in my mother's room at home. I saw her lying on her bed, gasping for breath, the color of death on her face, her eyes dimmed by a glassy vapor. I walked to the side of the bed, took her hand and bent down to kiss her lips. She suffered me to do as I pleased, and uttered, in a faint whisper, the words: 'Good-bye, Annie, God bless you.'

"In the same instant my sight returned, I heard the words spoken by my neighbor as plainly as before,

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saw the dirty walls of the court-house corridor, and unconsciously laughed as merrily as the rest.

"The reaction set in, however, and as the clock in the court-house tower struck 9, I fell from my chair in a swoon.

"Kind hands cared for me, and when I recovered I was in my room at my friend's house. I related my experience. It was considered extraordinary, but ascribed to ordinary causes. The excitement of the evening, the cool atmosphere, the transition from the pure air of the park to the stuffy corridor, and many other circumstances, were cited to prove that my indisposition and the flight of my reason, as they termed it, were brought on by natural causes.

"I did not dispute their arguments, but rather hoped against hope that they might be unanswerable.

"My thoughts, however, remained concentrated on my mother's room as I had seen it in my vision, and when the door-bell was rung vigorously, at 11 o'clock, I opened the door myself to admit the impatient caller, who proved to be the telegraph operator.

"The message he brought was for me. It read: 'Mother died suddenly at 9 this evening. Come at once.'

"I uttered a piercing cry and fainted in the hall. My friends cared for me as well as they could, but did not again refer to my vision in the court-house corridor.

"The next morning I left for Chicago, arriving there a day in advance of my brother George, whose

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story has interested you so much. It was some time before we exchanged our strange experiences, and since we have done so, the mystery has become even more startling to us."

The writer has nothing to add to the narrative of Mr. and Miss Smith, except that both came to his knowledge in different parts of the country. To preserve an accurate account of the weird incident, he subsequently called upon the two narrators and put their testimony in writing, as nearly in their own language as circumstances permitted. The only regret he has to express is that he is not authorized to publish the real name of the informants.

In order to get all the evidence possible as to the truthfulness of the above narrative, we wrote to Mr. G. W. Weippiert, and received the following answer:

"CHICAGO, ILL., Aug. 26, 1897.

"REV. J. S. FLORY:—

"*Dear Sir:* In reply to your favor of the 23d inst., I beg to say that, as far as I am able to judge, the story entitled 'A Psychical Mystery,' written by me for the *Detroit Free Press*, several years ago, is absolutely true. I was, at that time, very much interested in psychical research, and obtained an account of this striking case directly from the Mr. and Miss Smith of the story. Their real name was Blanchard. They formerly lived at Englewood, a Chicago suburb, but are now residents of California, their present address being unknown to me.

"Truly yours,

"G. W. WEIPPIERT."

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Spiritists, possibly, will endeavor to claim these circumstances as bearing on the theory of departed spirits having the power to return to earth and communicate with living persons, but the careful reader will notice that the visits were made before dissolution, exactly agreeing with the known phenomenon of the power of mind force to be projected to others while the life-soul is yet *in the body*. Our position will stand the test of every known claim of Spiritism, that is, disembodied spirits of persons who once lived on earth *do not come back to this mundane sphere and converse with corporal beings*, and that there is not *one single case, proven beyond a doubt*, that such has been the case. All that is claimed by Spiritists in their books, from first to last, can be brought about by the phenomenal workings of mind-power in living, corporal bodies, and all their "manifestations" and results, no matter how seemingly supernatural they are, belong to the sphere of the living here on earth.

ANOTHER TESTIMONY.

The following, from the pen of J. I. Crabb, of Chicago, fully coincides with the theory brought out in this volume. It will be noticed that the dying lady's visit to her friend was apparently in the same dress in which she had last seen her. The suggestion to her mind by that apparel caused the view to be the same, showing the apparition takes on a vision identical with the *suggestion*. The sleeping condition of Mrs. LeBrun and the dying condition of the lady were conditions favorable to the outcome of the phenomenon. Mrs. Le

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Brun, immediately on awaking, was yet in a semi-conscious state, but the moment she began to exercise her outer mind the strange visitor disappeared. There is no evidence whatever, that the visit was after the life had left the body of the dying woman:

A SINGULAR OCCURRENCE.

"I have no doubt that the circumstance I cite will naturally recall others to the minds of your readers; if they do, they will prove my facts stronger. But let me be understood. I am not a Spiritualist, do not believe in the theories and despise the practice of that persuasion. One little theory I would seek to bolster up by the following narrations, namely: That when the lamp of life is almost burned out, giving, as it were, the last flickers—the soul—(and by that term I refer to the thinking intelligence which governs this anatomy of ours), only weakly held to the grosser 'cottage of clay' by bonds which have been almost severed by disease, by an extra human effort, releases itself. Then distance seems to be spanned over, as by an electric flash, and the spirit, no gibbering, luminous, tapping, white-sheeted fraud,—but *the exact form*, the same face, marked, perhaps, plainly with the signs of the angel of death, appears to some loved one, however great the distance from the death-bed, or however great the difficulties to be overcome before reaching the beloved object of the soul's yearnings.

"In Orchard Street, not far from the main entrance to Lincoln Park, in a small frame cottage, lives Mrs. Le

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Brun (not her real name, of course), a pleasant, industrious, matter-of-fact lady, of middle age, whose husband is employed by the municipality, and whose chief aim in life is to make out enough from his modest salary to bring up seven young children and properly sustain them, and her lord and master, Mr. Le Brun. Withal, Mrs. Le Brun finds time to care for her neighbors in their troubles, and 'thereby hangs a tale,' which I claim to be true, and which I can verify to the unprejudiced.

Some time ago, a neighbor living about a mile or so from Mrs. Le Brun's, was taken seriously ill. Too poor to obtain the services of a professional nurse, she was attended by friends, and among others, by Mrs. Le Brun. As often as she could spare time from her own household duties she watched the sufferer. On her last visit to her sick friend's, she met the doctor who, in answer to her question, informed her that the patient would probably die in a day or two. Disguising, of course, these gloomy tidings from the sick woman, she, after tending her for a time as usual, strove to cheer her, and in parting said, 'Now, you must try and get better, and when you are out again be sure and come to see me.' With a wan smile, which vainly strove to conceal her innate knowledge of the near approach of death, she said, 'Yes, I will visit you first of all.'

"The next night Mrs. Le Brun retired at 9:30, and, as usual with her, left the lamp burning in her room. She had been asleep about an hour, when she was awakened by hearing somebody moving on the floor.

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Quite plainly, by the bright light of the lamp, *she saw her sick friend.* She noted the pale, wasted face for a moment, and the chintz wrapper which the patient had worn on her couch of sickness. Mrs. Le Brun then aroused her husband, and as she was making the effort, the strange visitor said, quite distinctly, 'I have kept my promise!' waved a 'farewell' with her hand, and glided from the door.

"Matter-of-fact Le Brun—who, by the way, is a German of the phlegmatic order,—says: 'Mrs. —— must have wandered from her home in her fever,' and hastily dressing, rushes forth to find, on reaching the other house, that the sick woman had shuffled off her mortal coil. He was told that half an hour before she died, she felt a little better, and would like to breathe the fresh air (it was in the summer time). Against their wishes she had donned her chintz wrapper, and, overcome with the exertion, sank exhausted into an easy-chair, where she lay apparently dead for a few minutes. Alarmed, lest she should die in so uncomfortable an attitude, they gently laid her on her bed, when she opened her eyes for a minute or so, seemed to recognize them, and then died.

"These are the facts, according to Mrs. Le Brun. I may add that she was not then and is not now a Spiritualist, and has no theory to account for this strange visitation."

ONE MORE SIMILAR INSTANCE.

From the same pen we have the following: "This instance seems so thoroughly to illustrate the same

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phenomenon that I cannot forbear its recital. The parties from whom I gleaned the facts move in the best society that is found in the Garden City.

"A Mr. B——, living in a stylish house on Leavitt street, one night, while alone in the sitting-room, reading a paper, fell into a doze, from which he was aroused by a noise, as if some one had opened the door and come in. He noticed what appeared to be a gray-haired old man beckoning to him. Mr. B., in somewhat of an excited mood, moved forward, and heard soft, distinct words coming from the apparition, 'Tell Lucy good night,' and it was gone the next instant, When his wife came home, he told her of it. She laughed at him, remarking, 'You must have been dreaming.' No more was said about it, until later came a letter from Vermont, stating a certain special friend of Mr. B's wife, whose name is Lucy, had died recently, and, comparing dates, it proved the death had taken place the same evening of the singular circumstance. The letter stated the dying friend talked much of Lucy, and just before dying rose partially up in bed and said, 'Tell Lucy good night.'"

The author further says: "These facts,—for facts they are,—are a few only, and I could reproduce many others of the same kind, and equally well authenticated."

In this case, also, it will be noticed the conditions were favorable,—the outer mind in abeyance, or partially so, while the inner functions were active.

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CHAPTER XX.

BRIEFS.

AN EXTRACT.

The Rev. A. J. Gordon, Boston, Mass., after having recounted many cases of faith-healing, says: "We have thus set before us a mass of evidence for the continuance of a miraculous intervention, which few, we imagine, would wish to condemn as utterly false. Whatever deductions or allowance any may wish to make, there remains too solid a substratum of well-proved fact to be easily set aside. Untimely,—born out of due season,—is the objection which will at once be urged. That is to say, put the same facts and the same witnesses back into the age of the apostles, and they can be easily enough credited, but not as speaking for modern times. But some believe that the church, like the tree of life, whose leaves are for the healing of the nations, not only bears twelve manner of fruits, but '*yields her fruit every month.*'

"'All supernatural manifestations terminated with apostolic times and apostolic men,'—so I read from a learned author, as I glance, for a moment, from the page I was writing. Then, casting another glance through the window, I saw a tree just before me,

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crowned with a fresh coat of green leaves and white blossoms. Strange sight to witness *in the month of October*. Yes, such was the season in which it came to pass, for it had happened that the canker-worms had stripped the tree of all its foliage and left it bare and naked; but, because there was life in its veins and the sap had not returned downward, it must find expression, and so, even in autumn, it had leaved and blossomed.

"Alas that the church should have been shorn of her primitive beauty! But so it was; apostasy succeeding to purity, and papacy to apostasy, and corruption to papacy, and infidelity to corruption, till it was literally as the prophet has written: 'That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten' (Joel 1: 4).

"But because there is life still remaining in the church, because the sap has not utterly departed from the tree of God, fresh shoots are constantly putting out, bearing leaves and blossoms of primitive piety, and not less certainly, rich fruits of miraculous blessing. And so we are persuaded it shall be until the end. For it belongs to the church, as the body of Christ, to do the works of Christ, and it belongs to believers, as the habitation of the Spirit, to manifest the gifts and fruits of the Spirit." . . .

"How much we need to relearn the truth, that, though Christ, who heard the cry of the suffering,

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and touched them with healing, has gone far off 'above all heavens,' and ages have been added to his eternal years, 'whose going forth have been of old from everlasting,' still 'his hand is not shortened, that it cannot save, neither is his ear heavy that it cannot hear.'"

SURPRISING INSTANCE OF SKILL IN NUMBERS.

The following accounts bear testimony to the theory advanced in this work of there being a quality of the human mind, operative independent of an intellectual education. It is quite probable the sequel, if understood, would show pre-natal influence to have something to do with them. Be that as it may, the only conclusion we can arrive at is, there is something belonging to the human mind akin to God, and, when the clogs of flesh become loosed, those divine powers stand out in a most wonderful manner. No well posted person will for a moment doubt those cases which stand in history as facts:

"Jedediah Buxton was a prodigy, with respect to skill in numbers. His father, William Buxton, was schoolmaster of the parish where he was born, in 1704; yet Jedediah's education was so much neglected, that he was never taught to write; and with respect to any other knowledge but that of numbers, seemed always as ignorant as a boy of ten years of age. How he came first to know the relative proportions of numbers, and their progressive denominations, he did not remember;

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but to this he applied the whole force of his mind, and upon this his attention was constantly fixed, so that he frequently took no cognizance of external objects, and, when he did it, it was only with respect to their numbers. If any space of time was mentioned, he would soon after say it was so many minutes; and if any distance of way, he would assign the number of hair-breadths, without any question being asked, or any calculation expected by the company. When he once understood a question, he began to work with amazing facility, after his own method, without the use of a pen, pencil, or chalk, or even understanding the common rules of arithmetic, as taught in the schools. He would stride over a piece of land, or field, and tell the contents of it almost as exactly as if one had measured it by the chain. In this manner he measured the whole lordship of Elmton, belonging to Sir John Rhodes, and brought him the contents, not only of some thousands in acres, roods, and perches, but even in square inches. After this, for his own amusement, he reduced them into square hair-breadths, computing 48 to each side of the inch. His memory was so great, that while resolving a question, he could leave off, and resume the operation again, where he left off, the next morning, or a week, or a month, or several months, and proceed regularly till it was completed. His memory would doubtless have been equally retentive with respect to other objects, if he had attended to them with equal diligence; but his perpetual application to figures prevented the smallest acquisition of any other knowledge. He

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was sometimes asked, on his return from church, whether he remembered the text, or any part of the sermon; but it never appeared that he brought away one sentence; his mind, upon a closer examination, being found to have been busied, even during divine service, in his favorite operation, either dividing some time, or some space, into the smallest known parts, or resolving some question that had been given him as a test of his abilities. As this extraordinary person lived in laborious poverty, his life was uniform and obscure."

The following account of the extraordinary arithmetical powers of a child, is extracted from the *Annual Register* of 1812. It is entitled, "Some Particulars respecting the Arithmetical Powers of Zerah Colburn, a Child under eight Years of Age":

"The attention of the philosophical world (says the writer), has been lately attracted by the most singular phenomenon in the history of the human mind, that perhaps ever existed. It is the case of a child, under eight years of age, who, without any previous knowledge of the common rules of arithmetic, or even of the use and power of the Arabic numerals, and without having given any particular attention to the subject, possesses, as if by intuition, the singular faculty of solving a great variety of arithmetical questions by the mere operation of the mind, and without the usual assistance of any visible symbol or contrivance.

"The name of the child is Zerah Colburn, who was born at Cabut (a town lying at the head of Onion river, in Vermont, in the United States of America), on the

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1st of September, 1804. About two years ago (August, 1810), although at that time not six years of age, he first began to show those wonderful powers of calculation, which have since so much attracted the attention, and excited the astonishment, of every person who has witnessed his extraordinary abilities. The discovery was made by accident. His father, who had not given him any other instruction than such as was to be obtained at a small school established in that unfrequented and remote part of the country (and which did not include either writing or ciphering), was much surprised one day to hear him repeating the products of several numbers. Struck with amazement at the circumstance, he proposed a variety of arithmetical questions to him, all of which the child solved with remarkable facility and correctness. The news of this infant prodigy soon circulated through the neighborhood; and many persons came from distant parts to witness so singular a circumstance.

"The father, encouraged by the unanimous opinion of all who came to see him, was induced to undertake, with this child, the tour of the United States. They were everywhere received with the most flattering expressions; and in the several towns which they visited, various plans were suggested, to educate and bring up the child, free from all expense to his family. Yielding, however, to the pressing solicitations of his friends, and urged by the most respectable, and powerful recommendations, as well as by a view to his son's more complete education, the father has brought the child to

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this country, where they arrived on the 12th of May last; and the inhabitants of this metropolis have for these last three months had an opportunity of seeing and examining this wonderful phenomenon, and verifying the reports that have been circulated respecting him. Many persons of the first eminence for their knowledge in mathematics, and well known for their philosophical inquiries, have made a point of seeing and conversing with him; and they have all been struck with astonishment at his extraordinary powers. It is correctly true, as stated of him, that 'he will not only determine, with the greatest facility and despatch, the exact number of minutes or seconds in any given period of time; but will also solve any other question of a similar kind. He will tell the exact product arising from the multiplication of any number, consisting of two, three, or four figures, by any other number, consisting of the like number of figures; or any number, consisting of six or seven places of figures, being proposed, he will determine, with equal expedition and ease, all the factors of which it is composed. This singular faculty consequently extends not only to the raising of powers, but also to the extraction of the square and cube roots of the number proposed; and likewise to the means of determining whether it be a prime number (or a number incapable of division by any other number;) for which case there does not exist, at present, any general rule amongst mathematicians.' All these, and a variety of other questions connected therewith, are answered by this child with such promptness

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and accuracy (in the midst of his juvenile pursuits), as to astonish every person who has visited him.

"At a meeting of his friends, which was held for the purpose of concerting the best methods of promoting the views of the father, this child undertook, and completely succeeded in raising the number 8 progressively up to the sixteenth power, and, in naming the last result, *viz.:* 281,474,976,710,656, he was right in every figure. He was then tried as to other numbers, consisting of one figure; all of which he raised (by actual multiplication, and not by memory), as high as the tenth power, with so much facility and despatch, that the person appointed to take down the results, was obliged to enjoin him not to be so rapid! With respect to numbers consisting of two figures, he would raise some of them to the sixth, seventh, and eighth power; but not always with equal facility; for the larger the products became, the more difficult he found it to proceed.

"He was asked the square root of 106,929; and before the number could be written down, he immediately answered 327. He was then required to name the cube root of 268,336,125; and with equal facility and promptness he replied, 645. Various other questions, of a similar nature, respecting the roots and powers of very high numbers, were proposed by several of the gentlemen present; to all of which he answered in a similar manner. One of the party requested him to name the factors which produced the number 247,483. This he immediately did, by mentioning the two num-

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bers, 941 and 263; which, indeed, are the only two numbers that will produce it. He was then asked to give the factors of 36,083: but he immediately replied that that it had none; which, in fact, was the case, as 36,083 is a prime number.

"Other numbers were indiscriminately proposed to him, and he always succeeded in giving the correct factors, except in the case of prime numbers, which he discovered almost as soon as proposed. One of the gentlemen asked him how many minutes there were in forty-eight years: and before the question could be written down, he replied, 25,228,800; and instantly added, that the number of seconds in the same period was 1,513,728,000. Various questions of the like kind were put to him; and to all of them he answered with nearly equal facility and promptitude, so as to astonish every one present, and to excite a desire that so extraordinary a faculty should (if possible), be rendered more extensive and useful."

HARMONY.

If any one did the "will of God," he was in harmony with the spiritual universe; if he did his "own will," he was out of joint. Consciously and unconsciously each intelligent being made a choice at every turn, either fulfilling or outraging the higher law of his nature, either entering into or refusing fellowship with God. Sin is not merely a mistake or a misfit; it is a deliberate mischoice. It is moral chaos.—*Watson.*

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AS A MAN THINKETH SO IS HE.

A SERMON BY J. S. FLORY.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4: 8.

THE apostle's fervor and affection for his beloved fellow saints stands out prominently in this, his closing greeting and benediction. We cannot think of a more appropriate expression of his desire for their welfare than that of our text. Paul well understood the great need of the mind being fed with suitable food, in order to a growth in grace.

The mind is to the soul what the digestive functions are to the body. Purity of thought is as essential to the healthy Christian as purity of food, air and drink is necessary for continued health for our corporal bodies.

We hold the idea, based on demonstrated facts, that there is much truth in the saying, "as a man eateth so is he." History and statistics show that food has much to do with the nature and disposition of the man. Tribes or natives who live mostly on flesh are more warlike than those who live on fruits, grain and vegetable productions. They are more brutal, sensual and inhuman in their natures.

It is a fact, evident to every casual observer, that gross, unhealthy food engenders a gross disposition.

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A morbid or cultivated appetite for things, in their very nature unsuited to the health and proper development of the body, such as narcotics, for instance, are calculated to impair good judgment, to demoralize the senses and hinder, in a marked degree, a full development of the finer sensibilities.

Says a certain divine on this subject: "I hold that very much of the wickedness of mankind is the natural expression of physical beastliness, rather than the outflow of innate viciousness. A body made up largely of all manner of nerve-goading, passion-producing, anger-generating elements, such as are found in gross animal dishes, with their belongings, just as surely draws the soul to a sin as a tempest drives a feather before it."

If, indeed, it be true,—and who can gainsay it?—that food for the bodily functions affects the mental status of man, how about mind food? It certainly has more direct effect upon the soul or moral preceptive faculties of the man. If, as a man eateth so is he bodily, we may truly say, as a man thinketh so is he morally and intellectually, yea, spiritually.

Let us notice briefly the relative qualities of the mind. The mind is a "manifestation of the soul" that gives understanding, the power to think, conceive, judge or reason. When the mind concentrates its powers in one thing, it is called study; when that same thing is thought of later, it is called recollection or remembrance: When engaged in study or recollection of things, brought to the notice of the mind or memory, impressions are made on the senses and thus sensa-

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tions are created. Man being a sensitive creature he is capable of being educated. Every faculty has its peculiar functions and each responds most freely to the things that harmonize with it. The intellectual faculties become developed, educated and rounded out in harmony with the things studied.

It is through this medium that the highest possible attainments of the soul are brought about. Paul in 2 Tim. 1: 7 speaks of the spirit of a sound mind. The mind being right the spirit will be right. Therefore he says in 1 Cor. 2: 16, "We have the mind of Christ." Also, in Phil. 2: 5: "Let this mind be in you which was also in Jesus Christ." Speaking of the new covenant Paul quotes the declaration of God that he would put his laws into their mind and write them in their hearts. (See Heb. 8: 10). God can only reach the heart through the mind.

To think is the power on the throne that moulds sentiment in the establishment of supremacy of character. In fact, it is the all in all that makes man so fully allied to God that he may tread on the border land of divinity, and, through faith in God, take hold of the omnipotent powers of Jehovah.

Degenerate fallen man, however, must be regenerated, recreated, that is born again,—before he can enter upon the ascending scale. There is no religious rite or means of grace in the great redemptive plan of salvation that can recreate a man, dead in trespass and sins, unless the mind itself has passed through a change. In fact, it is the one important factor in the

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work of regeneration. The seed, the incorruptible seed, the Word of God, must be implanted in the mind and the heart of man and as he thinketh so will he be, coming as he does, under a covenant relation to his Maker and in responsive accord to the effusions of the Holy Spirit. In thought he is modeled after the pattern from heaven, and in thought he gets in line with God.

Paul makes special mention of the information of a renewal of the mind in the work of transformation from a state of worldliness to a state of divine companionship. It is one of the proofs of a regeneration and an evidence that our mind harmonizes with the will of God. (See Rom. 12: 2, 3.)

To have the body washed with "pure water" and outwardly comply with religious rites, while the heart has not been sprinkled from an evil conscience, — the mind never having been renewed,—is but a hollow mockery in the sight of God. Having a form of godliness, but denying the power thereof, will never bring us any nearer the portals of heavenly enjoyments. The thinking powers of man must be renewed and then they become the potent power from which the Holy Spirit may find access to the needs of the whole man, body, soul and spirit. The Holy Spirit being the sanctifier, the entire man will be consecrated to God and entered upon a life of holiness, without which no man shall see God.

Coming to a consideration of the text, we should feel, as did the apostle, the significant importance of thinking on things that are of an elevating nature; of

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things that lift us above the sordid and trifling things of this world.

Why think on these things?

REASON 1.—If there be any virtue among you, any real piety, reverence and true devotion as children of God, then think on these things. If you, indeed, have such charity that suffereth all things, hopeth all things and endureth all things, then be sure your minds are fed with the good things of God. True piety is love facing God in supreme contemplation of his majesty and glory, looking at him as a child looks at his father in whom it has implicit confidence, in reverence beholding God as the very essence of mercy and the very quintessence of love, beholding the Lamb of God as the soul's Redeemer, the personal Savior, who to the saint, is chiefest among ten thousand.

REASON 2.—"If there be any praise." If your life be praiseworthy. If, in your turning to God, you cause angels in heaven to rejoice, and your godly conversation and walk be such that you are spoken of with praise by all the brethren throughout the churches, then I would counsel you to think on these things.

First thing to think on:

"*Whatsoever things are true.*" The truth only can make us free, and if the truth does really make us free, then are we free indeed. Jesus says, "I am the truth." God's truth is indeed worth thinking about. The more we think of the truth, meditate upon it, drink in its soul-refreshing draughts of excellency, the nearer we

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approach to God and partake of his nature. The truth will never harm the soul, it may strike a death-blow to carnal desires and make war with worldly expectations but in the end it brings peace and calm repose to the thinking mind.

Second thing to think about:

"*Whatsoever things are honest.*"—Honesty is the best policy in all things and at all times. Especially is this true when dealing with the soul's interest. No one can afford to think other than of things honest in the Christian life. "Be not deceived, for God is not mocked." Thinking on the dishonest words of Satan, Mother Eve was brought to grief. First she was put to thinking, then went to acting, and the dire result followed. So it is ever with wrong thinking. Think honestly, take the Lord at his word, or all will be lost. Honest thinking will result in honest faith, and honest faith in honest doing. Whatever we do let it be done in honest simplicity, in harmony with the words of him who said, "I am meek and lowly in heart."

Third thing to think about:

"*Whatsoever things are just.*" We are to love justice. God established his kingdom with judgment and justice. Justice is right and it will do the soul no harm to be thinking of things that are just and equitable. Justice between ourselves and God, and between ourselves and our brethren and our neighbors, is a commendable feature. To think on this line will make our conscience tender, that we will not want to do any injustice to any one.

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Fourth thing to think about:

"*Whatsoever things are pure.*" "Blessed are the pure in heart, for they shall see God." Purity of thought is one thing indispensable to purity of heart. The blood of Christ can make the foulest soul clean, but not while the thoughts are a bubbling caldron of corruption. Purity of thought paves the way for the crimson stream to flow in and make "white as snow."

A continual application of pure water to the garment dragged from the gutter will cleanse it and restore it to its original beauty, so the mind that continues to think of pure things will be restored and made clean. How needful that we think of things pure that our words and lives be pure!

Fifth thing to think on:

"*Whatsoever things are lovely.*" Things lovely or loveable have a wonderful influence on the finer sensibilities of the soul. The soul that cannot see anything to admire in a beautiful flower is to be pitied. Beauty in nature is one thing to lift us up, in admiration, nearer to our God. The soul that can drink in the sunshine from the beauties of nature's realm cannot be otherwise than approaching the higher life,—a life hid with God in Christ. There will be things lovely, a lovely disposition, a loving heart, a lovely hand, always ready to do good; a lovely, meek and humble spirit, always ready to obey the Master. May we think on lovely things, catch the inspiration, and mount up as on wings of faith and love, out of sight of the horrors of the dark pit!

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Sixth thing to think on:

"*Whatsoever things are of good report.*" Good reports to the Christian come as cooling water to the famishing pilgrim on the burning desert. We are to follow the Master through evil as well as good report. When the good comes let us think on it, it buoys up the soul and gives courage. We can shout hallelujah and then go on again in the strife and warfare until we come out conquerors in the end. What a lesson we have from the pen of the beloved apostle!

"Think on these things." While doing so, the enemy has no chance to get in his work. The arch enemy always finds something for idle minds to do. While thinking on these things we will have no time to read trash, no time to tell idle tales, no time to be thinking bad thoughts, that will in the end hatch out bad words and bad deeds. We are judged of men by the company we keep and of God by the thoughts we have. We cannot hide our thoughts from God, therefore let us think on things that bring us up on a near plane with him. We are building character for eternity, our minds are workshops, where much of the planning is done. Oh, may the great architect, Jesus, our foreman and master, be in us to will and to do of his pleasure the things needful for our eternal salvation. "With one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. 15: 6).

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THE LIVING CHRIST.

BY JAMES G. CLARK.

The Son of Man appears once more—
  The Christ who taught in Galilee
Proclaims his truth on every shore
  And walks the waves of every sea;
Unsullied by the taint of bribes
  He challenges the proud and great,
Rebuking Pharisees and scribes
  Who guard the doors of church and state.

He comes in signs, He "comes in clouds"
  Whose hidden lightnings bide their time;
He wanders homeless in the crowds,
  That Mammon drives to want and crime;
I see Him stripped and bleeding lie
  Beside the road to Jericho,
Where lordly bishops pass Him by,
  As in the ages long ago.

As rock-mailed shores submissive throw
  Their armors down upon the strand,
And towering summits plumed with snow
  Obey at last the tide's command.
So thou, O Christ! with love sublime
  Shalt draw all races to Thy breast,
And all the warring things of Time
  Shall turn to Thee at last for rest.

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EMOTION AND ACTION.

It is noticeable that the Bible says little of feeling directly, and appeals to it for the most part indirectly. This is like the grandeur of its reticence on many ideas, which are simply assumed, as are all the capital facts of man's nature. All is based on the elementary ground that every man is capable of emotion. But, with no attempt at the tragic or pathetic rendering of events, the Bible is of all books that one which most powerfully affects the feelings. And in this way it not only pays the strongest tribute to the power of human feeling, but it ennobles emotion by expecting much from it, and by showing how much God values it. But it never brings upon us that deadly malady of over-emotion which is caused by many a book. All feeling awakened by the Bible prompts to action.

Feeling is like the mordant poured on the waxen tablet of the etcher, that eats into the metal plate beneath the soft material, and renders ineffaceable the lines which he has drawn. We can hardly estimate highly enough the value of right feeling which is, at the same time, deep feeling. De Quincey says: "It is astonishing how large a harvest of new truths would be reaped simply through the accident of a man's feeling, or being made to feel more deeply than other men. He sees the same objects, neither more nor less, but he sees them engraved in lines far stronger and more determinate, and the difference in the strength of feeling makes the whole difference between consciousness and

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sub-consciousness." But no new harvest of truth will be reaped from this more intense feeling, unless the man, who is the subject of it transforms the feeling into action.

The logical outcome of emotion is action. But poor human nature is vastly illogical, and no doubt the far larger proportion of human emotion, for lack of consequent action, is fruitless. Emotion is like the sap that runs through the vine. Unless the result of the flow be fruit, it would be as well that no flow of the sap took place. Certainly there would be less disappointment in the end. Much sap pours into barren shoots. Much emotion evaporates in the subjective feelings of pity, distress, or indignation, where it should turn into the precious fruits of hearty helpfulness, real assistance and strenuous labor to change the conditions which cause the need of commiseration of indignation.

Sentiment, to escape being sentimentality, must produce either action, prayer or praise. That it may lift man higher, these three great powers of his being are the true glory and end of human emotion.

DEEPER SPIRITUAL LIFE.

THE growth of the institutional church, the revival of the civic conscience, and the general interest in things which concern the present life, all of which are most desirable, make still more important the necessi-

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ty of the deepening of the spiritual life, by which is meant the cultivation of the consciousness of the presence of God.

In his "Imitation of Christ" Thomas a Kempis has a most instructive and helpful chapter, entitled, "The Practice of the Presence of God." Our service for humanity will usually be according to the vividness of our realization of the divine presence. Real brotherhood is always proportioned to the recognition of divine Fatherhood. God's government over men is not only to be widened but very much deepened before the kingdoms of this world shall become the kingdoms of our Lord and his Christ. We have hitherto given more attention, perhaps, to extension than to intention, to widening than to deepening our Christian influence, but the time has now fully come when special attention must be given to cultivating a profound religious life. There is no danger of too great interest in the life that now is, but there is great danger of absorption in the present to the extent that the power of the endless life as a motive may cease to be realized.

Our survey of the religious world, from week to week, has convinced us that there has been a gradual change in the quality of preaching and in the emphasis of church teaching and influence. In the past it may have been too "other worldly;" in the present the need of a deeper and richer spiritual experience, of a more vivid consciousness of God, as a condition for the best work for man and society, is beginning to

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make itself manifest, and is one of the most encouraging signs of the religious outlook.

"We live by faith," says the apostle. And those who learn so to live are stable, joyous and triumphant. It is the New Testament mode of life. Happy those who can say with the Psalmist: "My heart is fixed, O God; my heart is fixed;" or with the noble apostle: "The life that I now live in the flesh is by the faith of the Son of God, who loved me and gave Himself for me."

ON THE DEFENSE.

For years the church has been satisfied, it seems, to maintain a defensive attitude, meeting attacks from science, philosophy, literature, history, skepticism and literal meaning, only, of the commands of Christ.

The ground has been successfully held and the doctrine defended with stubborn resistance. At this time there is, apparently, a weakness on the part of the opposition. Their warfare against Christianity is no longer so vigorous as heretofore. Possibly the reason is, there is not so much to oppose to-day, since Christianity is more a name than a power. Creeds and man-made disciplines are tottering. There is a magazine of danger to popular Christianity smouldering beneath the foundations of Babylon. Great minds are penning and publishing to the world, the prophecy that practical Christianity will be more determinedly insisted upon. They say the long-neglected commands of Christ must

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be practically and literally restored to the church, and under the light of a higher spirituality all the intents and purposes of the Gospel shall be carried out to the betterment of all classes. Caste in religion must be dethroned, and the spirit of "I am my brother's keeper" restored. The fatherhood of God and brotherhood of man means equality in church privileges, and that there is no difference in the eyes of God, but in Christ Jesus there is to be unity and harmony under the banner of fraternal love.

Is it not time for the church to make a forward movement beyond defensive lines and commence an aggressive warfare? The spirit of the apostolic age ought to be caught up and infused into every heart. The world for Christ, the battle cry! "Go ye," the words of Inspiration that shall energize every blood-bought soul! "Into all the world," is the authority for aggressiveness. "I will be with you," the star of hope and the fiery pillar to point the way and lead on to victory.—*J. S. Flory.*

NOT UNDERSTANDING.

It was Cromwell, I think, who said, "A man never goes so far as when he does not know where he is going." How true this is of persons who, in the interpretation of Scripture, go far beyond, and place a meaning never intended by the Sacred Author. To parables are added much more than the circumstances admit of, and to miracles, frequently, there is an inter-

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pretation added beyond the sphere of divine order or supernatural significance. The humanity of Christ, by not a few theologians, is mystified and placed so far in the sphere of the supernatural that the ordinary mind fails to grasp their meaning.

Sometimes it is said that Christ, in his humanity, was "like us," except without sin, and that in a sense he was the Son of God, because in him was the spirit of God,—fullness of God,—and that therefore every believer, or the born of God, is, in like manner, a son of God, at least in quality, if not in quantity. Some men become indignant at such a comparison. Not understanding the true make-up of man, or not knowing where they are going, in their rambling after truth, they become horrified at the common-sense view of the matter.—*J. S. Flory.*

MAN IS SOMETHING AS YET INCOMPLETE.

There is nothing in the dramas so dramatic as that scene 1,800 years ago. Pilate placed Jesus on the tribunal and said: "Behold the man!" There he stood, though scourged, radiant and divine. Art and religion have answered to each other, saying, "Behold the man," the light of the ages, the hope of humanity, his perfections more evident with every century, his divine manhood more lustrous with every generation.

By his side Pilate placed another man. Strange to say, according to origin his name was Jesus, the son of Abbas, known in the record as Barabbas. He was a

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robber and murderer. There they stood, side by side, the two, the extremes, on the same tribunal, under the same sky, both named Jesus.

What had they in common? We say at once, indignantly, "Nothing!" Yet as we look we see they have features and faculties in common. They were babies once, helpless, innocent. Two mothers watched them. What have the sculptor and brick-maker in common? The answer is "clay." What have Raphael and the house-painter in common? Paint. The glory of the rose, the purity of the lily, green grass, noxious weeds, the deadly upas tree, by the subtle chemistry of nature, alike extract their substance from the earth.

Not angel, but man, is the profound mystery. The possibilities of human nature are unfathomable. The saint and the sinner are made from the same substance. The ancient view, which is dying, is, that man was God's blunder. As we turn back to the beginning there is not one proof of this theory. As we look back to the remotest past we simply find traces of the crude and incomplete. There are great gleams of possibilities, like Plato, and Socrates, and Shakespeare, on the upper side, and on the nether side Tiberius and Nero and Caligula. The inadequacy of theology has been an inadequate anthropology.

The real man is rarely presented by art, religion or the ordinary sermon. It is unfair to judge of the character of God by the childish representations of the Pentateuch. It is weak to form our philosophy of man from a bias of Solomon, the penitence of David, the

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impatience of St. Paul. Man is not Nero, nor Jesus the son of Abbas, nor Jesus the son of Joseph and Mary. These are the heights and depths of the mountain ranges. Human nature is an interblending of all the elements. Its possibilities have never been exhausted; its capacities have never been sounded. Upon the one side man touches the heaven, upon the other side the hell. The Lord Jesus said: "Greater works than these shall ye do."

TRIUMPHS OF FAITH.

"Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour" (Matt. 8: 13).

"She touched his garment. . . . Daughter, thy faith hath made thee whole; go in peace" (Mark 5: 27, 34).

"Paul, perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked" (Acts 14: 9, 10).

"Have faith in God. . . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 22, 24).

"Go thy way; thy faith hath made thee whole" (Mark 10: 52).

"Be not afraid, only believe" (Mark 5: 36).

"According to your faith be it unto you: And their eyes were opened" (Matt. 9: 29, 30).

"Arise, go thy way; thy faith hath made thee whole" (Luke 17: 19).

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GOSPEL PLAN OF HEALING FOR GOD'S CHILDREN.

"He (Jesus) laid his hands upon a few sick folk and healed them" (Mark 6: 5).

"He (Jesus) laid his hands on every one of them, and healed them" (Luke 4: 40).

"He (Jesus) laid his hands on her: and immediately she was made straight, and glorified God" (Luke 13: 13).

"Paul entered in, and prayed, and laid his hands on him, and healed him" (Acts 28: 8).

"And anointed with oil many that were sick, and healed them" (Mark 6: 13).

In the days of Christ and the apostles healing was done by laying on of hands, prayer and anointing with oil.

FORMULA BY JAMES TO THE BELIEVERS IN CHRIST.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5: 14, 15).

THE GREAT COMMISSION.

"All power is given unto me in heaven and in earth. . . . Go ye therefore, and teach all nations. . . . Preach the Gospel. . . . He that believeth and is baptized shall be saved. . . . These signs shall follow them that believe. . . . In my name shall they cast out dev-

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ils. . . . They shall lay hands on the sick, and they shall recover. . . . I am with you alway, even unto the end of the world" (Matt. 28: 18–20; Mark 16: 15, 16, 17, 18).

THE GREAT CONFESSION.

"I am the Lord that healeth thee" (Ex. 15: 26).

"Bless the Lord . . . who healeth all thy diseases" (Psalm 103).

"Jesus himself took our infirmities, and bare our sicknesses" (Matt. 8: 17).

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4: 2).

Believing, trusting soul, if in need of special blessings, go into the closet, reverently bow, and there, alone with your dear Father in heaven, open your Bible,—an open Bible is the smiling countenance of God,—and then and there, like a little child, talk with him, tell him your desires, and great will be your triumphs through faith in his name.—*J. S. Flory.*

PRIVATE WORK.

In his work Jesus gave an afternoon to a Samaritan woman. He denied himself to the multitude. He lay in wait for the individual. This was not because he undervalued a thousand; it was not because he overvalued the individual; it was because his method was arranged for the scale of one. Jesus never succeeded in public save once,—when he was crucified.

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He never failed in private save once,—with Pontius Pilate. His method was not sensation; it was influence. He did not rely on impulses; he believed in discipline. He never numbered converts, because he knew what was in man. He sifted them as one winnoweth the wheat from the chaff. Spiritual statistics are unknown in the Gospels; they came in with St. Peter in the pardonable intoxication of success. They have since grown to be a mania. As the church coarsens, she estimates salvation by quantity,—how many souls are saved; Jesus was concerned with quality,—after what fashion they were saved. His mission was to bring humanity to perfection.—*Watson.*

FAITH AND FEELING.

There are two classes of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward impulse of winds operating upon sails. They are often in a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine.

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NOTICE.

The Lord willing, it is possible the author of "Mind Mysteries" may make a tour of religious communities, and deliver some discourses on mind phenomena, as it relates to the spiritual nature of man, and by this means counteract, to some extent, the evil influences arising from the religious fallacies of the day. He will also labor in ordinary lines of Gospel work, as opportunity may present and health permit. Correspondence always in order.

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Station A. Los Angeles, Cal.

A REQUEST.

If, on inquiry, you find the community in which you live has not been fully canvassed for the sale of "Mind Mysteries," write a card to the author and he will give information by which you may get into a good paying business, as well as do much good while passing through life.

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Twenty years ago a pamphlet bearing the above title was published by the undersigned, and passed through a number of editions. For a number of years it has been out of print. Quite a number of inquiries have come in from persons wanting it. Congratulatory letters have been received from many mothers who appreciated its logical and timely teachings in regard to things so important they should know as a safeguard to their health, and how they should live while passing through a life that leads to the God-ordained and noble realm of true motherhood. In the hand that "rocks the cradle" are the destinies of coming governments. Another generation has come to mingle in the avenues of a busy world, since the last issue of this little work was published. Now, that there seems to be a demand for a new edition, we shall be prepared to fill orders for the pamphlet in a short time after this book (Mind Mysteries), comes from the press.

The small work treats specially upon the subject of retaining youthful vigor during the first years of puberty, prenatal influences, and how children may be well born, etc., etc. Per copy, by mail, 25 cents. Letters addressed as follows will always reach me, no matter where I may be temporarily sojourning.

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PEN MINISTRY.

Our experience for forty years in the public ministry has been varied in its character. No feature has been so pleasant as that administered through the use of the pen. It has been said relative to the world, "The pen is mightier than the sword."

In a religious sense, in some respects, the pen is mightier for good than the pulpit.

As the Lord may give opportunity, "*In his name*," I am willing to make use of the *pen ministry* to such, as, with good motives in view, address us.

If perplexed in mind, in regard to religious views, or possessed of an earnest desire for the way of peace to a troubled soul, laboring under convictions of sin, or if laboring under a state of despondency, ill health, or from any cause, a correspondence is desired. *Write.* Address:

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